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LAYMEN'S WORK

In This Issue :

- CHRISTIANITY AND EDUCATION
- TEACHERS' CONFERENCES AT BOSSEY



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EDITORIAL

As in our part of the world summer is late, so this number appears much later than usual. This is due particularly to two reasons, the trip of the editor to America and the interest of many contributors in the main subject of this issue.

As on every European visiting "God's own country" for the first time, America made a great impression on me. It appeared to be still a country of unlimited possibilities, if not economically at least spiritually. "Laymen's Work" is a well-known expression in the States. When speaking about it, however, you must be careful to explain that you mean the term "laymen" in the generic sense, including women, and that the work of laymen which is to be inspired, supported and evaluated by the Church is not confined to what rank-and-file members of the Church do under religious auspices. The idea of a profession or occupation as a true vocation is not at all foreign to American Christians. It finds fine expression in quite a number of books and periodicals and is promoted nowadays by little "Buffalos," that is to say by meetings at local or county level, where, following the big national meeting held last year at Buffalo, the question of "The Christian and his daily work" is the main theme. But, as in most other parts of the world, the average Church members, ministers no less than men-in-the-pew, reduce the idea of vocation in occupational life to an individual call addressed to their inmost self and thus resulting in a series of moral demands by which the daily work of the Christian is or ought to be distinguished from other people's work. That vocation in its true biblical sense has something to do with the Christian community, and even with God's plan for the salvation of the world, that human work, far from being rendered more hard by the encroachment of some outside commandments, is restored to its proper nature and meaning through divine action—these are ideas which are shared only by relatively few pioneering groups. For the rest, it is a commonplace, but nevertheless true, that American and European or other lay movements have much to bring to and to learn from one another. I only wish it were easier to meet more frequently and on a bigger scale.

Turning to the question of Christianity and Education, I should like to thank all those who by an almost unceasing stream of contributions have helped to build up this number. It will be clearly shown in all the articles representing different countries that here much more is at issue than a problem of schooling

or religious education in the narrow sense of the words. It is recognised more widely today than thirty years ago that education by its very nature cannot stand on its own feet. It always has to start from certain assumptions about human nature or human society, and it is always aiming at something beyond itself. Now Christians and non-Christians, democratic governments and totalitarian rulers, Easterners and Westerners, agree that people must be educated, but they disagree on the basis to start on and the aims to be achieved by education. It is the teaching profession which is at the centre of these disputes and tensions. What is the contribution which Christianity can make in this situation and what is the good news to be brought home to teachers who are day by day wrestling with the problem? These are the two principal questions which this number of the bulletin is going to raise. In accordance with the stated aims of "Laymen's Work," these questions will be answered not systematically but by the presentation of informative material from different countries and churches.

H.H.W.

CHRISTIAN EDUCATORS IN CONVERSATION AT BOSSEY

Among the various professional groups meeting at the Ecumenical Institute, Christian educators have held an important place. The first meeting was called in August 1947, the second in August 1948, the third in August 1952. The group was different each time in its composition. The last was by far the largest, with eighty men and women from more than twenty countries, and including not only teachers but also school inspectors and members of Boards or Associations concerned with education.

One of the problems of an international meeting of educators is that they speak from such different backgrounds that a good deal of time is necessarily spent on explaining the school systems of the various countries. The relation to the State, for instance, can never be dealt with in general terms. In Holland State Schools and Confessional Schools exist side by side, the latter receiving regular subsidies from the State; in Britain, through the Butler Act (1944), religious instruction has recently been made compulsory in all schools and is given by teachers on a "non-denominational" basis. The U.S.A. does not allow religious instruction to be given in the schools but leaves this responsibility to the Churches, and the same is true of France. In Western Germany, religious instruction is part of the regular curriculum, while it has been completely excluded from the curriculum of the D.D.R. (Deutsche Demokratische Republik) of Eastern Germany. A new category of teachers specialising in religious teaching and paid by the Churches has developed to meet this new situation*; they may use school buildings outside regular hours, a privilege not granted in some western countries. Another matter in which there are widely-differing positions in the various countries, and also within the same country, is the whole conception of "State neutrality"; it varies from a friendly and positive attitude to Christianity to a definitely hostile one based on rival ideologies (scientific humanism, Marxism, etc.). In totalitarian States the conflict is acute. And this again raises the whole question of what we mean by "objectivity" in teaching.

In every Conference held at Bossey there have been some heated discussions between the supporters of "Confessional Schools" and those of State Schools. On the one side it is said that human personality is a whole, and that the Christian view of Man and Society, of Creation and History should be basic in all branches of teaching; Religion could not be considered as a special item in isolation from the whole of life. On the other side it is stressed that we live today in a secularised society, and that Christian children should not be isolated in a kind of intellectual and spiritual ghetto; they should be helped by the education they receive in home and Church to accept with discrimination the teaching they receive in secular schools and to complement or correct it where necessary.

* These so-called "catechists" have met with many difficulties, and it needed all their devotion to go on with the work. A new agreement between Church and State on June 10, 1953, will perhaps ease the situation.

The role of Christian teachers in secular schools was also strongly emphasised. They are not allowed to preach the Gospel, but by their whole attitude, their concern for human beings as human beings, and for truth, they may exert an indirect and healthy influence on both teachers and pupils.

In relation with these problems the 1947 Conference spent a good deal of time on the study of the Biblical conception of Man and on the possible co-operation of Christians and "Humanists," as over against all schools of thought which endanger today the dignity and freedom of the individual. This problem of "Christianity and Humanism" was taken up again in the 1948 Conference.

The problem was seen as an aspect of the wider question of the relation of the Church to the world. Is there any common language, any possibility of communication between Christianity and Humanism? In other words, are there, in the chaotic world in which we live, some standards common to Christians and non-Christians, some basis on which a unity of culture could be restored? One of the difficulties was the many different ways in which the word "Humanism" is used. Classical humanism tends to see Man as an end in himself, but we should pay tribute to its deep concern for human values. Yet, how far is it still alive? Scientific humanism has shown a real concern for scientific truth and achieved a great deal in improving the condition of man and society, but it has a Promethean belief in the power of man as creator of order (aesthetic, scientific and moral). It leads finally to an impasse: the modern world is de-humanised; man becomes a cog in a machine. We have to acknowledge the elements of truth to be found in such secular systems, but at the same time to transcend them in the light of the Biblical view of man as revealed in Christ. There is need for a "genuine Christian humanism"; some would say for a sound Christian anthropology.

The 1952 Conference on Christian Education was prepared by the Director of the Ecumenical Institute in close co-operation with the Institute for Christian Education in Britain and similar bodies in other countries. There was a larger attendance from Younger Churches than in former meetings and the eighty delegates represented five continents. The aim was to look at the problem of education as it is affected by the swift changes of the modern world—disintegration of the home and of ancient social structures, impact of new ideologies, growing dominance of the State in all realms of life and particularly in the realm of education. Where in such a changed situation, does the responsibility of the Church lie? Can she be concerned only with her own work, e.g. Confessional Schools, Religious Education? Or should she be concerned with culture as it affects society as a whole and take a stand against any totalitarian tendencies which threaten the freedom and dignity of man?

No one questioned the indispensable role of the State and its right to ensure the education of its citizens. No other body in the community possesses the necessary resources to meet the need. But the increased impact of the State carries with it certain dangers which should be seen and watched. The totalitarian States use education as a means to mould the minds of the young, and do so with tremendous coercive power. It would certainly not be true to say that Western democracies follow a totalitarian educational policy; yet "the ever-increasing scale and complexity of social and economic institutions is necessarily reflected in the growing dominance of the State in the life of nations. A tendency toward absolutism in ordering the life of its citizens is general, although sometimes disguised. This is found in Western and Eastern countries

alike, among 'old' and 'young' peoples, in fully democratic and barely democratic States. The more clearly examples of this tendency are recognised, the better" (Introduction to the Report, p. 8).

In such a situation, "how can the forces which drive the State into moulding the forms, content and purpose of education, and which lead to bureaucratic uniformity, not merely be checked and balanced but really be met and redeemed by the action of individuals and corporate bodies?" (ibid., p. 9).

The Church is one of these bodies. It is her responsibility "to bring the light of the Christian faith and of Christian ethics to bear on all human activities." The Conference expressed the conviction that the Churches, and especially perhaps local congregations, were not sufficiently aware of their responsibility in matters of public education.

The main work was done in form of Study Groups. Each group started with a survey of the situation in the countries represented. Three groups took as their main theme "Church, State, and School." As these subjects soon proved too wide to be treated adequately, it was agreed to focus the reports on "The Church's Responsibility in Education." While there was considerable divergence in theological as well as national outlook, the reports show a remarkable agreement on many lines of policy. Their conclusions have been summarised by the Chairmen of the Commissions as follows :

"I. The Responsibility of the Church in Education

- (a) The primary responsibility of the Church in this field at all times is the proclamation of the Gospel to all men and more specifically to the young.
- (b) Because she believes in Jesus Christ as the Lord of life she must also have a concern for the whole extent of culture and education : 'The earth is the Lord's and the fulness thereof.'
- (c) In no country represented at the Conference has a living Church tradition lost completely her influence on culture, but in all countries this influence is being challenged, in some seriously curtailed, in some officially repudiated. We live in a secularized world in which many philosophies and ideologies compete for the minds of men. As Christian educators we insist that the Church must accept a critical responsibility over the whole realm of culture.
- (d) Specific Responsibilities.
 - (i) *To the Child.* The Church's first and greatest responsibility is to the child. Children are human souls, made and loved by God, and never to be treated as means to an end. There is no difference in this respect by reason of differences in intelligence, class or race.
 - (ii) *To the Home.* The Church should help parents and guardians in the religious, moral and emotional upbringing of their children.
 - (iii) *To teachers.* The Church has a responsibility for recruiting, training and assisting Christian teachers, even where she has no schools or training colleges of her own.
 - (iv) *To the School.* The Christian spirit should be felt in the teaching of all branches of learning, and in the building up of a true community including both teachers and pupils.

Where State regulations present strict neutrality in its own schools, the Church should insist that the pupils be informed about the existence

of the Christian position as well as of other positions. Church schools should also keep the pupils informed of beliefs other than their own.

(v) *To the State.* The Church claims from the State freedom to carry out her task as defined above.

II. *Presuppositions of the Church's Action*

In meeting its responsibilities the Church must recognise that :

- (a) The State has, and increasingly exercises, the right to educate its citizens ;
- (b) The independence from Church control of other groups (e.g. the teaching profession, the Universities) is to be respected ;
- (c) She needs the help of outside specialists in many subjects and fields of work.

III. *Methods for the Church to use*

- (a) The Church should clarify her own thinking about the aims of Christian education.
- (b) There should be in each country an educational commission on an ecumenical basis which will :
 - (i) Study education in the light of Christian principles.
 - (ii) Keep teachers and recruits informed of where the need for their service is greatest (as the Missionary Societies do).
 - (iii) Watch legislation and practice with a critical eye and register Christian protest or conviction where necessary.
 - (iv) Educate public opinion with all means in her power, press, radio, literature, etc.
- (c) The Churches should inform their members of their educational policy, and make them aware of their Christian responsibility as citizens.
- (d) The Churches should draw on the resources of the World Council of Churches, including the Ecumenical Institute, in order to deal with some of the problems referred to on a world scale. They should encourage their members to think ecumenically.
- (e) Where suitable conditions exist, Church schools may be able to show the way in Christian education by leadership and experiment.
- (f) In some countries specifically Christian Training Colleges exist; in others the Church's responsibility may have to be developed extra-murally."

At the end of the Conference the Ecumenical Institute was asked, and agreed, to keep in touch, through a small continuation committee, with what the members of the Conference had been able to arrange in their own countries by way of a "follow-up" of the discussions at Bossey. The Ecumenical Institute was also asked, and agreed, to consider the possibility of calling a further conference in 1954. Among the themes suggested for it were : (a) the bearing of theology and of educational psychology and practice on one another; and (b) the consequence of the variegated ideological outlook of their teaching staffs on the situation in universities and colleges. It was noted that (a) would also concern the World Council for Christian Education, and (b) the World Student Christian Federation.

SUZANNE DE DIÉTRICH.

CURRENT ISSUES AND CHRISTIAN OPPORTUNITIES IN AMERICAN EDUCATION

Someone recently remarked that "the man of distinction is not being depicted currently with a book in his hands." It is true that education is being subjected to a variety of attacks today. While this causes distress to some, it may also nevertheless be interpreted as a recognition that education belongs among those institutions of American society which shape and influence its life in a profound manner. To interpret education's position on the witness stand in this light does justice to the place of learning in relation to America's democratic traditions. Since the foundations of those traditions were laid in the Colonial, Revolutionary, and "expanding frontier" periods of American history, there has been a general recognition that without a sound educational system, the hope for a democratic society in which the people determine through free elections the program whereby the general welfare shall be advanced must inevitably fade and end in futility. This general acknowledgment has at various times been attacked and not fully made; nevertheless, it is the underlying assumption of the vast majority of the people and leaders in American life.

Elementary and secondary education—the basic education for the children and young people from about age five through sixteen or seventeen—has long been conceived of as public and under local community control. So-called "grade" and "high" schools are found in all of rural and urban America, and local boards of education, elected from the community, are responsible for their work and personnel. The general situation in higher education is more difficult to describe. Once again, there are many public institutions, and these are sponsored by state governments. Slightly more than half of the more than two million college and university students attend state-supported teachers' colleges, technical and agricultural schools, and universities.

However, the role of the churches' and private sponsorship is a far more significant fact in higher education than it is in the lower educational system. To be sure, there are many private and parochial elementary and secondary schools, and some statistics would indicate that they are on the increase. The number of students enrolled in them is, however, not as great proportionately as is the number of students enrolled in public institutions at the higher level. Almost half of the college and university students attend colleges and universities which are either church-related (and to some extent assisted by the sponsoring communion or denomination through both students and finances) or privately sponsored. The difference can be explained to some extent in historical terms. During its earlier period of development, American leadership worked on the principle that basic education for all citizens should be public while higher education should more largely be in private and the churches' hands. In recent years there has been a tendency for state-supported higher education to develop more facilities and extend student enrollments. Today a major tension is becoming apparent between the two types of higher education, and the differences between them are, in turn, also more obvious.

Graduate, post-graduate, and professional education takes place primarily in the larger universities, whether state-supported or private, and in special institutions designed to train specific types of leadership. The churches' leadership, for example, is trained either in the graduate schools of universities, in seminaries for theological studies, in special training institutes, or in a combination of these for specialized vocational areas. Many of these institutions are, once again, denominational sponsored, while others are inter-denominational or private in auspices. Thus, the churches can be said to be involved in education at all levels. They have their own church schools; they are intimately involved on an unofficial level in the community enterprises of public education; they are related to certain specific colleges and engage in ministries to the students and

teachers of private and state-supported universities ; and they sponsor their own seminaries, and sometimes assist in sponsoring inter-denominational institutions for the training of the churches' leaders.

The Current Issues under Discussion

To an observer it is apparent that the current climate in educational circles is one of defense and self-appraisal. This is based upon several specific concerns. One of these is the relationship between the churches and the state (or government generally) in regard to education. Those who defend public control of education take the position that all citizens should have the same basic educational background for their participation in American society and that, because of the diverse religious character of America, *the wall of separation* between church and state should be fully adhered to. Christian leadership in education agrees on the first premise, but frequently denies the interpretation given in secular circles to the *wall of separation* phrase in the Constitution. Certainly, public education should develop citizens trained for full and intelligent participation in American democracy. However, this training cannot be complete when the only philosophy which education imparts is a secular religion of the American way of life and democracy. American life and governmental forms have their religious roots, and these too must be conveyed in the educational channels. Thus, the Church, by one means or another, does have a legitimate relationship to education in the community ; it serves to challenge an interpretation of life which centers only in man himself, not recognize the full dependence of life upon God, the Creator, and His purposes in human history.

This complex issue of church and state in education is usually discussed by Christians from either one of two standpoints. First, there is the group which insists that our common religious heritage, despite the diversity of traditions, is rooted in the Bible and that all education, even public-supported, is obligated to impart a knowledge of the Bible in the schools. It is this group which insists, moreover, that the reading of the Bible, without comment, can be legally and practically included in the educational program of the schools. Another group recognize that our religious situation is diverse and takes it as the point of departure for the "objective" teaching about religion as one of the aspects of culture and a requirement for a fully educated American citizen. Both groups are opposed by extreme secularists, who insist either that the religious situation is so complex that no feasible program respecting the full diversity can be worked out, or that even the recognition of religious faith—faith in the Living God—is a violation in principle of the traditional separation of church and state.

The churches are themselves concerned that the Hebrew-Christian roots of democratic conceptions be recognized in education, that some knowledge of the Bible (at least as classic and significant literature in Western civilization) be somehow included in education, and that the individual teachers and educational authorities convey by example and perspective their faith in God in their teaching. The most adequate rationale which can be given for this concern is, of course, that it is essential to the best in education and the fullest training of the participants in society. Without such concerns at the center of educational life, a society's roots are left unnourished and the educational institutions either lose the full range of freedom to examine both facts and faiths or they sell out in the end to materialism and expediency. In the churches' own schools and colleges there can, of course, be an explicit and announced inclusion of religious

training through the curriculum and the extra-curricular life. Teachers can be selected for their understanding of and commitment to faith; and students acknowledge the fact that they are attending a type of school or college in which a religious perspective undergirds the whole of its life.

A second major issue in educational circles today concerns the nature of the educational curriculum and especially the importance of "general education." Since the end of World War II, educators at all levels have been at work on a critical re-appraisal of the curricular educational program. This has been especially true of higher educational leaders, as evidenced by such documents as Harvard University's report entitled *Education in a Free Society*, and similar studies issues by other universities and colleges. The primary concern in this area has been two-fold: First, that education had not been providing broad, basic training for citizens and participants in society, but had instead emphasized specialization of interest and knowledge or the narrow concentration upon vocational preparation; second, that the various disciplines in teaching and study had become so widely separated from one another and the main trunk of the tree of knowledge, that it became impossible to maintain communication and community within institutions of learning, and the roots of all knowledge were left to wither and die.

Instead of a "free elective system" in colleges and universities, undergraduate students are increasingly required to take basic general courses in one or more of the three major areas of study, the Humanities, the Social Studies, and the Natural Sciences. A great variety of patterns in requirements exists, and a wide diversity of success or failure also can be seen. However, it can be said that higher educational circles are engaged in a re-formulation of the curriculum—based on a concern for wisdom and understanding rather than simply the mastery of specific bodies of knowledge—and a re-arrangement of the basic requirements for a college course. There is also a growing recognition that specialization is the legitimate aim of graduate education, but that such specialization, devoid of basic learning in all major areas of study, is not wise since it results in one-sided persons whose contribution to society at large cannot be as great as it should be. The fully-trained scientist is one who should also be able to read, enjoy, and understand great literatures, appreciate the fine arts, and have a knowledge of society and its forms; likewise the person educated in the humanities or the social studies should be able to appreciate and understand the perspective and aim of the natural scientist and be at least conversant with the scientific approach.

In addition to the broadening of basic requirements, courses in many fields involve students to a greater extent than was true formerly in the study of source materials. Much education continues to draw upon text-book and second-hand reading; however, general education has revived an interest in our basic literary heritage. Like the concern of the Renaissance, general education is calling students to "a return to the sources." This provides a new opportunity for the study of the Bible and the religious heritage.

The third major issue in education today to which I wish to call attention briefly is the demand for intellectual integrity and basic honesty in the academic community. Specifically, there is a re-discovery that world-views and values are involved in the collecting, interpretation, and inter-relation of facts. There is also a widening recognition that faith or world-views as well as facts are involved in and relevant to the educational enterprise. It is not only true that

individual teachers permit their ideological slips to show, but it is also significant that the educational community—i.e., the community of learners—which is so ardently sought in American educational life cannot be brought into existence without a full recognition of the roots of faith and some recognition of the validity of that faith. Thus, faith is pertinent to teaching, despite continued cries for “objective neutrality” in the class-room and laboratory, and it is essential to the community of scholars.

Christian Opportunities

The Division of Christian Education of the National Council of the Churches of Christ in the U.S.A. comprises one of the more important agencies in the relationship of churches to education at all levels. Expressing the united and cooperative endeavors of some thirty or more churches in the Protestant and Orthodox traditions, this Division, one of the four in the National Council, seeks to meet some of the opportunities and challenges which are presented in the contemporary educational climate. A large portion of its effort is, as would be expected, directed toward the churches' own educational work in the local parishes and congregations. Church school materials, techniques for leadership, and a diversity of emphases are promoted largely through the Commission on General Christian Education; the work of the churches in their Sunday and vacation week-day schools is of primary concern. The life, work, and faith of the Church, as it meets the needs and interests of children, young people, and adults, as well as a basic understanding of the Bible, are of central importance in the various educational departments which comprise this Commission.

In addition to its role in relation to the churches' educational programs, the Commission also has a concern for the relationship of the life and faith of the Church to the educational work in public and private schools. Constantly alert to the needs and opportunities which are presented for religious elements within education generally, the Commission seeks to develop an interest in and favorable response to the importance of a knowledge of the Bible for children and young people in and through all education.

The Commission on Missionary Education, related to both the Missionary Divisions and the Division of Education, is primarily responsible for the emphasis upon the missionary enterprise as essential to the well-being of the whole Church. Centering attention largely on the publication of books and other materials, this Commission serves to emphasize the important role of the missionary perspective for the ecumenical health of the local church and the churches. Through its means, the cooperative interests of the churches in the missionary field are kept before Christian people of all ages.

The Commission on Christian Higher Education seeks to meet the needs and interests of churches in their relationship to the institutions of and persons in colleges and universities. In addition to its relationship to the Interseminary Movement, in which theological students engage in a program of their own to extend their ecumenical interest and understanding, there are several primary aspects of the work of this Commission which can be commented upon. Because the historical background of its work was most intimately related to the colleges affiliated with the churches' boards of education, it would be understood that a large part of the effort of the Commission is directed toward the Church-related

Colleges and their role in the American educational scene. During the past two years the Commission has led in a self-study by these institutions, designed primarily to determine anew for our day the character of the Christian college. The study has produced something of an awakening of these—nearly—300 colleges to their own nature, their current opportunities in higher education, and their future significance in indicating the true nature of learning, the role of faith in relation to study and teaching, and the place of religion in higher education. It is expected that a major contribution to the whole of higher education will be made in the near future by these colleges. They are, at present, strengthening their resources and their voice in the direction of Christian higher education; during the years ahead they will develop a more effective strategy for their promotion of their own characteristic insights and values in the whole of Americans educational scene.

Nevertheless, the Commission is concerned also about the Christian life and work of those persons, both students and faculty as well as administrators, who are in institutions of all types, both private and public. Student Christian work, already more than a hundred years old, was initiated by the Y.M.C.A. and Y.W.C.A.; during the last three or four decades, the conscious efforts of churches have been greatly increased. Nearly all of these efforts are at the present time related to one another in the United Student Christian Council, which is currently considering an invitation to become related to the Commission through its Department of Campus Christian Life. The Student Volunteer Movement, which seeks to express the ecumenical and missionary concerns of students, is already related to the Commission through the Joint Department of Christian Vocation.

Interests among Christian college and university teachers also find a place within the Commission. The Faculty Christian Fellowship, a lay teachers' movement, has emerged over the past year and is already developing an ecumenical program among faculty members from all teaching disciplines, types of institutions, denominational affiliation, and regions of the country. It promises to become an increasingly important group—both related to and yet independent of several specific denominational groups of teachers—in enunciating more clearly the relationship of Christian faith to the vocation of teaching and to the areas of study in the modern university. In addition it will seek to bring Christian insight to bear upon the responsibility and the full task of the college or university in America. The work of the Commission is undergirded throughout with a recognition that the heritage and future promise of higher education in America are intimately related to Christian insights and efforts. Higher education represents a challenging field of work; its extent in America is vast and its influence upon our common life is profound. The work of the Christian forces in this area are directed toward the end of having all persons in the colleges and universities and schools recognize that there is a Christian "potential" in all needed work, in the church and in the lay community as well. God calls his disciples into both an abundant life and into a service wherein we also find his perfect freedom.

J. EDWARD DIRKS.

THE FACULTY CHRISTIAN FELLOWSHIP *

What is the Christian vocation of a professor? How is religious commitment related to objective teaching? What exactly is the relevance of the Christian world view to the different academic subjects and to the nature of the university or college? Concern on the part of groups of faculty members from many fields to explore together these and similar questions has recently led to the formation of the Faculty Christian Fellowship, whose purpose is to build an association to discover the implications of Christianity for the work of the teacher, for the several curricular disciplines, and for the goals of higher education. The F.C.F. is an ecumenical fellowship. It welcomes variations of viewpoint. I myself happen to be a Presbyterian, a physicist, who has been elected to its executive committee. Others in the group share the concerns here delineated, but it should be emphasized that the views expressed are those of the writer.

Academic Scene and Christian Professor

Although the first universities founded in America were an outgrowth of religious conviction, and the church-related college has continued to make a significant contribution to higher education, religion has moved over to the defensive in many areas of our academic life. This trend is usually attributed to the general secularization of our culture and to the growth of tax-supported institutions. (The doctrine of separation of church and state, originally supported by many educators as a protection against excessive sectarianism, gradually came to be interpreted as excluding any consideration of religious questions in public universities.) Another influence has been specialization, and the emergence of the various academic fields as autonomous, self-contained disciplines.

The past decade, however, has seen widespread reexamination of the responsibility of the university, and consideration of education of the student as a person, apart from his vocational training as a specialist. There has been frequent mention of his need for the integration of isolated fragments of knowledge, for a sense of social responsibility, and for critical reflection as well as personal decision on the ultimate issues and perennial questions that concern mankind. A number of universities and colleges have felt that religion and philosophy have an essential role in this broader educational process.

Indifference is Impossible

But within the academic world, the attitude of individual Christian professors is worth studying. The teacher can hardly be indifferent to the question of the relation of religion to higher education. He must form opinions about the status of religion as a subject in the curriculum (witness the establishment of departments of religion in a number of state universities during the past decade). He cannot but be aware of the activities of the student Christian movements, in which faculty members are often involved in an advisory capacity. The wider

* Reprinted from *The Christian Century*, March 25, 1953, by kind permission of the Publishers.

role of the Christian group, faculty and student, in relation to the life and purposes of the university also claims his concern. And he inevitably seeks to discern the relevance of Christian insights to the more basic question of the nature of the university and the fundamental aims of higher education. How can real community be established?

The Christian professor is also interested in discovering how communication within the college or university can be improved. How build up a universe of discourse among the various departments, with mutual concern for the semantic problems and growing appreciation of the emotional factors and spiritual values in differing points of view? Again, how can the Christian professor respond to the demands, sometimes apparently clashing, of both the academic world and his religious commitment? Thought can hardly be kept in watertight compartments. The psychologist who is a devoted churchman can no longer make, in a religious context, an affirmation about the nature of man which, when thinking in the academic framework, he will emphatically deny. Because this is one of the issues that have assumed considerable importance in the thinking of many teachers, it may perhaps be singled out for more extensive discussion here.

The Issue of 'Neutrality'

The Christian professor has sometimes felt that his faith can have no relation to the campus because of the great emphasis placed by the academic world on an objective attitude and neutrality on ultimate issues. Three basic questions may be raised in this regard:

1. Is the university today really neutral, or does it tend to have an implied *Weltanschauung*? Is there a "climate of opinion," and what is its over-all influence on students? Why is it that the mention of a Christian view is often criticized, whereas a logical positivist may be dogmatic and even militant in the expression of his faith? Partly because many teachers may not realize that they have presuppositions—for example, "That which cannot be measured by the scientific method is not real"—the secular view is sometimes only implied. But at other times it is explicitly taught, as in a sociology course in which religion is reduced to social conditioning and values are viewed as relativistic.

2. Is it desirable to attempt to evade ultimate issues, to avoid evaluation and interpretation? Suspended judgment is the hallmark of the university, yet surely the student must learn also to use information as a basis for judgment and to take the risks of decision. Students are in general skeptical about any standards of value, possess few real convictions and little sense of direction, and tend to equate knowledge with facts and techniques. But prescription cannot be derived from description, nor "what ought to be" from "what is." Surely the university is a place to inquire into commitments, to evaluate points of view. Should we not encourage rather than discourage the discussion of convictions on the ultimate issues involved?

3. Is it valid to use the methods of the natural sciences as an exclusive pattern for all fields, for dealing with all aspects of reality? To what extent can the truth about persons, or about a work of art, be fully apprehended from an attitude of detachment?

Yet in raising these questions about the "neutrality" of the university, one must recognize a valid fear of dogmatic propaganda, of "preaching in the classroom." The Christian professor must stress rigorous scholarship and continual

search after valid data, for the function of a Christian perspective is not to substitute for facts, but to aid in interrelating them and in seeking their meaning. He must require of himself, as he does of the naturalist or humanist, a constant attempt to distinguish his own personal interpretation or conclusions from empirical evidence, not presenting one as the other. His own presuppositions must in all humility be subject to critical inquiry, for the view of each of us is partial. And the Christian's very commitment to the truth requires him to remain open to new insights. It is a narrow road that lies between dogmatism and skepticism.

Roots of a Faculty Christian Movement

Of course, individual faculty members have always faced these issues, but several factors in recent years have stimulated discussion and aided the emergence of a nationwide movement to deal with them. Let me list six.

1. A number of organized groups have had as their special concern the question of religion in higher education. The Danforth Foundation, the Hazen Foundation, and the National Council on Religion in Higher Education have planned faculty conferences and seminars. Several denominations have been active in working with faculty.

2. Students and workers in the student Christian movements have increasingly felt the need for coming to grips with the intellectual issues of the university, and for rethinking the purposes of the university and the role of the Christian community in relation to the campus. The student "Y's" pioneered in stressing work with the faculty, not just to improve student activities but because the faculty is a central factor in the process of higher education itself.

3. The church-related college, subject to pressure from several directions, has been re-examining its place in the educational scene. More than 300 colleges have had local groups participating in the study "What is a Christian College?" conducted by the Association of American Colleges under the leadership of the Commission on Christian Higher Education of the National Council of Churches.

4. Several recent books have provoked faculty thinking and directed attention to the nature of the university, as well as to the presuppositions underlying higher education today. Sir Walter Moberly's *The Crisis in the University*, Howard Lowry's *The Mind's Adventure*, and the Hazen pamphlets, *Religious Perspectives in College Teaching*, now available in book form, have been widely studied.

5. The thinking and activity of groups in other countries have provided a stimulus in this country. The Dons' Advisory Group in England and the faculty conferences in Asia have reminded us of the worldwide search to rediscover the responsibility of the university amid the conflicting ideologies of today.

6. Of even greater importance are the local and regional groups of concerned faculty members that have been formed in various parts of the country. There has been no uniformity of pattern; circles of faculty members—initiated here by a professor, there by a chaplain—have met for worship or to discuss common problems. State or regional conferences have been held in several areas.

The Formation of the F.C.F.

Some of these people—concerned individual faculty members, representatives of faculty groups and of the student Christian movements—met for a series of consultations in 1952. The continuing committee of fifty formed a rather loosely knit organization to prepare for a national conference this coming June. Kirtley Mather, head

of the Harvard geology department, was chosen chairman, and George Thomas of Princeton's department of religious thought was elected chairman of the executive committee. The interim administrative services of the Commission on Christian Higher Education of the National Council of Churches were accepted, thus providing a link with the churches and yet preserving an autonomous faculty movement. As the name implies, this is to be not a club, not a professional group, religious sect or membership organization, but a *fellowship* of those sharing the two basic concerns of devotion to God and to the academic community. Those in this fellowship seek to come to know one another and to help one another toward a deeper understanding of common problems. Professors have lived for years, even on the same campus, without "recognizing" each other and their mutual interests. Often the realization, "I am not alone," is the prelude to a sense of a common task to be done.

The F.C.F. is ecumenical. Its unity comes neither from forcing theological conformity nor from seeking a minimum "common denominator" and glossing over the differences, but rather from a deeper bond under God. At a recent meeting of professors from a variety of colleges in one of the midwest states, men and women of somewhat differing views that could have resulted in a theological quarrel came to feel a genuine sense of rapport; an economics professor spoke of it as "the unity of those who stand at the foot of the cross." It is hoped that the F.C.F. will remain an "organism," and be an "organization" only as far as necessary to coordinate the efforts of local groups, in which its real life lies. The newly launched journal *The Christian Scholar* (formerly *Christian Education*) will provide one medium of continuing expression.

IAN G. BARBOUR.

CHRISTIANITY AND EDUCATION IN ENGLAND

In February 1952 the Education Department of the British Council of Churches (B.C.C.) held its first meeting with Mr. J. F. Wolfenden in the chair. This new department is the successor of the former Christian Education Committee, which was set up in 1946. In October 1950 a document on the policy and activities of this Committee was presented to the B.C.C., and it is on the basis of this charter that the new department has been set up. Instead of a special report on England we reproduce here part of this document because it gives a comprehensive and succinct survey on both questions of principle and practical issues which are at stake in the field of the Christian concern for education in this country. The document, together with the minutes of the first two meetings of the Education Department, were kindly sent to us by the Rev. E. C. D. Stanford of the B.C.C.

ED.

Christian Concern for Education

(a) The Christian affirmation that this is God's world—"I believe in God ... Maker of heaven and earth"—means that knowledge of it enables men to share the creative power of God and, of course, to use this power against God. It also means that they should find evidence of the character and activity of God, and of the judgment of God, in their learning and in their consequent decisions and actions. It is the Christian's concern that this evidence should be clearly revealed, as it was in the Old Testament by the Prophets and in the New Testament by Jesus and His disciples. The Christian is therefore first and foremost denying that knowledge is secular.

"Secular" is descriptive of the human attitude of atheism or, at best, agnosticism.

- (b) The Christian is committed to the extension of the boundaries of knowledge and should be second to none in his enthusiasm for all kinds of research and enquiry. He may, therefore, be called upon, for example, to defend science against ideologies.
- (c) He should also be foremost in making this knowledge as widely available as possible and should support provision of the means whereby people are given the tools of learning and of inter-communication.
- (d) But Christians are not left unaided in their discernment of God in His creation and in His creatures. They have the revelation of God in Jesus Christ, and the facts of this revelation need to be expressly taught. The God active in creation and in the making and motivating of men is the God revealed in the Jesus of history.
- (e) It is bad education to provide the means whereby men learn about the created world without being shown the character of the God who made it, as seen in it. It is bad education to provide the means whereby men learn of the revelation of God in Jesus Christ as if this were a separate subject and a separate concern from knowledge of creation and creatures. Good education will show the fruitfulness of a theistic view of the universe and will also go on to show the Christian revelation of God as a necessary part (though not the only possible part) of this theistic view.
- (f) In brief, all teaching and all research have fundamental presuppositions, and ours are theistic and Christian. Alternatives to ours are not objective but simply other, and possibly rival, ones. We, however, stand committed only to God and to God in Jesus Christ ; we are not committed to any particular theological or philosophical superstructure erected on these foundations. We must have a superstructure of this kind to which ethics and morals are related, but the whole of these additions are of necessity fallible and changing. The judgment of them is in the initiative of God which is shown in the consequences of our acting in accordance with them, and most historic statements of them are priceless warnings against blind alleys explored by our predecessors.
- (g) God is personal and makes Himself known to persons. There is something to be said for the view that this is mostly likely to become apparent at those points in life where we exercise choice and our interests are engaged. For this reason Christian attention can usefully be focused at these points ; e.g. when the child, having mastered the technique of reading, becomes enthusiastic to read more and more ; in vocational training, where so many of the human interests are brought to focus ; in amateur pursuits, i.e. those things we do simply because we love doing them. For many reasons the vocational and technical training period is of strategic importance, partly because of the intensity of concern at this stage to make a dint on life and partly because of the age of dawning judgment at which vocational training is mainly given.
- (h) Christian education is concerned with a relationship between men and God which not only permits and demands indefinite enquiry but which, because of the character of God, determines the ends which knowledge

shall serve. Feelings and emotions are, therefore, engaged, and Christian education requires the training and focusing of this part of human nature, involving the wills and consequently the actions of people.

The response of Christians to the need for Education

In Schools it is assumed that Christianity will be taught and a religious interpretation of knowledge will be given. Anyone objecting can, of course, contract out, but it is not necessary to contract in. The University situation has been adequately described in Sir Walter Moberly's "The Crisis in the Universities" and in the reaction to it. The Technical Colleges and Commercial Colleges situation has, unfortunately, not yet been subjected to the same scrutiny as the Universities. These Colleges share the situation of most Modern Universities in not being explicitly Christian foundations. A Christian assessment of this aspect of education in Britain is urgently needed. Any attention effectively given to Technical and Commercial Colleges will react upon all other provisions for technical and vocational training. Adult Education undertaken by L.E.A.'s and Voluntary Bodies is now focused (for consultative purposes) in the National Institute of Adult Education. Many of the considerations urged by Sir Walter Moberly in "The Crisis in the Universities" are equally true of Adult Education, but need to be clearly stated in this latter context.

In one way or another it is possible to get a hearing for the Christian point of view in Britain, and, in most cases, given insight, persistence and the means, something can always be done by Christians to put their views into effect in this country.

Within Christian Churches, significant as the denominational differences are, they do not have such a deleterious effect on education as does the cleavage between fundamentalists and the rest. This latter cleavage marks an irreconcilable difference in the attitude to knowledge and in the status of human statements about God, Man, and Creation.

Some contemporary issues for Christians

(a) *Schools.* Complex as the Schools situation may appear, one issue is simple enough to state, however difficult it might be to deal with. The majority of schools, primary and secondary, are and will continue to be, provided by the Statutory Authorities and not by Christian Churches or Movements. Within these Christian, though not specifically denominational, teaching and worship must be provided and religious education is encouraged. Whilst the denominational barrier proves insuperable to some Churchmen the attitude of most Christians is that it is possible and desirable to give the kind of Christian teaching required by the 1944 Education Act, and not only to provide acts of worship appropriate to schools but to make such schools worshipping communities devoted to religious education. A very wide range of initiative is left to the Churches and Christian Movements in assisting teachers to do their Christian job in the leadership of worship, in religious education, in Christian teaching and in all the arts of Christian living in school. The Institute of Christian Education, Christian Teachers' Training Colleges, Joint Committees on Syllabuses, the provision of an adequate literature of religious education by the Christian

publishing houses, the provision by the B.B.C. of courses for schools, the work of the S.C.M. in schools, and of the F.U.W.C.S., are some of the agencies of the Church for these purposes within and around schools. These need to be kept under constant review to ensure a steady flow of Christian teachers and Christian materials into schools. It is clear that in bulk at any rate these matters will be the main preoccupation of the Churches. About 30% of the teachers in this country are trained in Church of England Colleges.

Whatever the several Churches may desire to do, it is impossible for them to provide and maintain schools for the whole country. This necessitates that those who continue to maintain some schools of their own must have reasons for doing so which are likely to have good repercussions on all schools. These reasons must go beyond meeting the desires of parents to have their children educated within the framework of a particular denomination, and must include the provision of especially good religious education, i.e. the ordinary subjects of the curriculum must be better and more competently taught than in other schools. To ensure this, particular care will have to be given to academic standards, teaching skill, the size of classes in voluntary schools, the size of schools, the content of the curriculum, and the relations between school, home and factory, and these are matters which might usefully receive the attention of the B.C.C. Education Committee.

It would be deplorable if these two contending demands upon Christian attention and resources merely resulted in weakening the educational position and influence of the Churches, both through unskilled attention to the first and through the mere preservation of a name in the second. As we are committed to both, it is part of the responsibility of the B.C.C. Education Committee to assist by advising how the limited available resources can be more effectively and economically used.

(b) *Universities.* This part of the field can safely be left to Sir Walter Moberly, the Student Christian Movement, and the Christian Frontier Council. It would, however, be a great encouragement if, through the B.C.C. Education Committee, a wider range of Christian people could be informed of developments through reports from time to time. The Churches have a responsibility for inspiring and guiding those of their members who are actively engaged in the life and work of Universities to exercise their Christian vocation there as students, teachers, administrators and makers of an academic as well as a social community.

(c) *Technical and Commercial Colleges, and Institutions for Higher Technological Training.* In a society like our own, which is dependent upon scientists, technologists, craftsmen, and men of administrative skill, the centres of technical training are of strategic importance and are key points for Christian thought and action. Unless this educational activity is redeemed a high proportion of the rest of Christian educational effort is either wasted or simply an adornment which hides the real character of social life behind a screen of pietism.

The range of issues arising is considerable. Within the centres of learning themselves all kinds of proposals have been canvassed and some experiments have been conducted both in this country and elsewhere. The new

University College in North Staffordshire is a recent attempt to deal with excessive specialisation and its consequences. A thorough review of the situation is required, together with an assessment of experience so far and a presentation of possible and commendable lines of further developments within Higher Technological Departments of Universities and within Technical Colleges and Commercial Colleges.

Since 1944 some industrial and commercial concerns have taken an increasing and effective interest in education, stimulated by their own needs and by the projected County Colleges. The delay in establishing these Colleges and the requirements of industry have led to schemes ranging from Works Schools and Training Within Industry (TWI) to the Henley Staff College. New apprenticeship schemes are being worked out (including one for the Motor and Garage Industry) and some Education and Welfare Departments of firms exercise pastoral functions with their younger employees. The University of Oxford Department of Education has held three representative and important Vacation Schools on the Education of the Young Worker.

In addition the Y.M.C.A. has its Colleges in Cambridge, Kent and South Wales, which are specifically devoted to making technicians into Christian men and women, and some of the Colleges for Adults provided by L.E.A.'s give special attention to industrial and professional workers.

Enough has been thought and done during the past five years to warrant a thorough review which would give guidance to all engaged in this aspect of education, notably to Christian Churches and Christian Movements.

(d) *The Mission Field.* The range of consideration for Missionary Societies and the Churches Missionary Departments is no less great, and experience abroad and at home could usefully be related to each other. An example would be the examination of the function of Christian agencies at the point at which their pioneering work has led to a demand for more generalised educational provision, i.e. universal system of primary, secondary, technical, higher and adult education. What should be the policy about "handing over" colleges and schools, especially in the light of the shortage of suitable Christian staff and money? Whilst consideration of this and many similar problems is essentially a job for the Missionary Societies—and one which they are probably doing—the discussion of them in the company of those responsible for related decisions at home would be mutually beneficial. In this and other aspects policy at home and abroad might with advantage be considered together. Missionary Societies (through the International Missionary Council and Edinburgh House) ought therefore to have key places on the Education Committee of the B.C.C.

(e) *Adult Education.* Clearly our main influence on the developments of Adult Education as undertaken by L.E.A.'s and Voluntary Bodies which are not explicitly Christian will be through the National Institute of Adult Education. It is therefore important that our membership of this Institute, and that of other Christian bodies be taken seriously, and our participation in its enquiries and activities be at the best possible level.

Adult Religious Education and the Christian education of adults is the concern of the Christian Education Committee's Sub-Committee on Adult Religious Education, and the major problem here would appear to be the

redemption of "secular learning," the development of adult education as a normal part of the Church life and the consequent training of clergy, ministers and laymen, and the maintenance of high academic standards coupled with skilled teaching, and the relating of the adult educational process to the evangelistic and redemptive mission of the Churches (notably perhaps in connection with work, neighbourhood and home). There is also the special task of assisting Chaplains in their work of religious education among men and women in the Forces. The closest possible relationship between University Extra-Mural Departments and Churches and Christian Movements needs to be cultivated.

(f) Throughout the whole range of education at home and abroad further attention needs to be given to the recruitment and training of an adequate supply of teachers and administrators of a suitable calibre and outlook. This is central in its importance. The finest proposals, without people to work them out in practice, become a vain exercise, and it is quite evident that Missions, Churches and Christian Movements are not getting an adequate supply of suitable staff. The Churches should regard educational work in home and school, college and university as a Christian ministry, to which young people may feel that they are called as others are to the ministry of the Word and the Sacraments, and in which they are recognised and sustained by the Churches from which they come.

CHRISTIANITY AND EDUCATION IN SCOTLAND

I have been asked to deal with the broad issue of "Christianity as a basis of education in a religiously neutral or secularized state and the special problems teachers have to face as educators if they wish to give some expression of their Christian faith in their educational activities." Despite the deep-seated secularism in public life, the terms of this remit would require some modification so far as Scotland is concerned, where the national recognition of religion is still an accepted principle in public education.

The Statutory Provision for Religious Education.—Although the Secretary of State for Scotland is "religiously neutral" and "is prohibited by statute from inspecting religious instruction in the schools," it is made clear in the *Memo-randum with regard to the provision made for Religious Instruction in the Schools in Scotland*, February 1943, that "the long-established practice whereby the Secretary of State refrains from intervening in questions of religious instruction is based not upon any failure to appreciate its importance, but upon a desire to honour the principle of religious freedom in letter and in spirit" (Cmd. 6426, page 16).

Nevertheless there are constitutional safeguards for the provision of religious instruction; and the responsibility is laid upon Local Education Authorities (in counties and cities) to continue the provision of religious instruction "according to use and wont." It is not lawful for an Education Authority to discontinue

religious observance or the provision of instruction in religion, unless and until a resolution in favour of such discontinuance duly passed by the Authority has been submitted to a poll of the local government electors for the education area taken for the purpose, and has been approved by a majority of the electors voting thereat.

In addition it is required that in the constitution of each Education Committee there shall be "in all cases at least two persons interested in the promotion of religious instruction . . . , nominated by a meeting of representatives of the churches or denominational bodies . . . having duly constituted charges or other regularly appointed places of worship within the area."

Co-operation between Church and School.—Though these constitutional safeguards for religious education in Scottish schools are important, the real safeguards and the most hopeful lines of consolidation and future development lie elsewhere. Unlike what has taken place in England, what is called the "Scottish Solution" rests not on any statutory provision but on the growing co-operation, voluntarily undertaken, between Church and School. At the close of the First World War a Joint Committee, representing the Churches now re-united in the Church of Scotland on the one hand and the professional organization of the teaching profession, the Educational Institute of Scotland, on the other hand, drew up a Syllabus of Religious Instruction for Use in Scottish Schools. This was the beginning of a close association, which led to the formation of the Scottish Joint Committee on Religious Education, a body which now comprises representatives of the following :

Church of Scotland ; Baptist Union of Scotland ; Congregational Union of Scotland ; Episcopal Church in Scotland ; Free Church of Scotland ; Methodist Church in Scotland ; United Free Church of Scotland ; United Original Secession Church of Scotland ; Society of Friends : General Meeting for Scotland ; Scottish Association of Counties of Cities ; Association of County Councils in Scotland ; Association of Directors of Education in Scotland ; Educational Institute of Scotland ; Association of Principal Lecturers in Religious Education in the Scottish Training Centres.

In 1944 the Joint Committee issued a Memorandum, which received the approval of the constituent Churches and of the Educational Institute, in which it was emphasised that, since religious teaching should have as its one aim the influencing of mind and character, using the Bible as the supreme instrument, the method adopted would lay little stress upon the accumulation of factual knowledge and that prescribed examinations in Religious Knowledge should be discontinued as being detrimental to the best interests of religious education. The following practical steps towards closer co-operation between Church and School were recommended :

1. The appointment to each school of a minister (or ministers) as School Chaplain, School Minister, or Visitor, whose functions with regard to the work of religious education shall be agreed upon in consultation with the Head Teacher of the school.
2. A weekly school service of worship, or short morning service.
3. School service of worship in a church on such occasions as Christmas, Easter, Closing Day.
4. Adequate provision on the time-table for religious instruction—free from interference by extraneous demands.

5. Provision by the Education Committee of books and equipment necessary for the purposes of religious education.
6. Annual Conference of the Local Joint Committee and Chaplains with the Education Committee on the work of religious and character training in the schools.

In most counties with the approval of the Local Education Authority this programme is now accepted, and Local Joint Committees of ministers and teachers have been set up to formulate and supervise schemes of co-operation suitable to local conditions and to deal with difficulties that arise.

The Scottish Joint Committee has also revised the Syllabus of Religious Instruction issued in 1918, and has since published a Syllabus for each year of the Primary School and for the first four years of the Secondary School with notes for teachers. The Syllabus for the fifth and sixth years of the Secondary School should be published this year, and, when that is completed, attention will be turned to the preparation of a different type of Syllabus for use in the Junior Secondary Schools, that is to say for pupils of 12 to 15 years of age who do not proceed to a full secondary course, qualifying for entrance to a University.

The Church's Opportunity.—Obviously if the Church is to meet adequately this new opportunity and play its part as a full partner in the policy of co-operation, an obligation rests upon it to take the necessary steps to equip its ministers for the work of school chaplains ; and the General Assembly has authorised their Committee on Education to conduct a series of conferences on Religious Education in each of the local authority areas, to which are invited members of county Education Committees, the Directors of Education, the school chaplains, representatives of the teachers and of Her Majesty's Inspectors of Schools. At these Conferences such subjects as "The Policy of Co-operation," "The Syllabus," "The Child," "The Work of the School Chaplain" are dealt with and opportunity is given for the discussion of local problems ; and the evidence from both city and country is conclusive that the new partnership is working to the manifest benefit of religious education in the classroom.

The Colleges for the Training of Teachers.—The General Assembly's Committee on Education appoints representatives to the governing bodies of the four Colleges for the training of teachers, and one of these representatives is elected to the Central Executive Committee of the National Committee for the Training of Teachers. Up to the year 1947 the Church of Scotland was responsible for the appointment, payment, and supervision of the work of the four Lecturers in Religious Education in the Training Centres ; but following upon the recommendation of the Advisory Council on Education in Scotland, the Lecturers in Religious Education have now been transferred to the National Committee for the Training of Teachers. As a result the Lecturers in Religious Education now enjoy parity of status with the other members of staff in the Training Centres ; additional Lecturers in Religious Education have been appointed ; and the work of the Departments of Religious Education has been widened with the institution of a Diploma in Religious Education by the National Committee for the Training of Teachers. It still falls to the representatives of the Church of Scotland Committee on Education and representatives of the other Churches on the Scottish Joint Committee to select the leet of candidates for vacancies in the lectureships for submission to the respective Provincial Committees.

The Universities.—Following largely upon representations from the General Assembly's Committee on Education, there has been set up in all four Universities, apart from the Faculties of Theology, a class in Biblical Studies and in some, though not all, of the Universities this is now a graduating subject in the Arts Faculty.

Further Education.—Since the close of the Second World War and the institution of the Service of Youth Scheme by the Government, there has been an extensive development of youth clubs sponsored by Local Education Authorities. Arrangements vary in the different areas, but in many of them chaplains are appointed to each of the clubs and provision is made in the training courses for leaders for sessions on the spiritual aspect of youth service and the place of religion in the youth club.

Christian Movements within the Schools. Mention must also be made of the work of the Student Christian Movement and of the Scripture Union, particularly in Secondary Schools.

Conclusion.—It would be unfortunate if this brief summary were to suggest that all was well with religious education in Scottish schools. Practice always falls short of profession and there is certainly no ground for complacency. The expanding curriculum and the pressure of examination requirements in secondary schools make it increasingly difficult for even sympathetic headmasters to give religious instruction the place in the school time-table which they recognise it ought to have. At the same time the recent developments that have been noted—all the more significant because they have emerged in an age of secularism—point not only to an awakening concern for religious education among educationists, administrators, teachers and churchmen, but also to a new and growing opportunity for all who are called to engage in it. Teachers who “wish to give some expression of their Christian faith in their educational activities” know that, whatever their difficulties, they have the support of their professional association, of the Education Authority they serve, of the Scottish Education Department, and of the Church. They know too that, though many of the parents may make no religious profession themselves, they wish a religious education for their children; for the number who take advantage of the “conscience clause” to remove their children during religious instruction is infinitesimal.

JOHN HOWAT.

THE SCHOOLS, THE TEACHING PROFESSION AND THE CHURCH IN GERMANY SINCE 1945

Edited from original contributions submitted by Dr. W. Uhsadel, lecturer at the Pedagogical Institute of Hamburg University, and Prof. Karl Witt, secretary to the Board of the Lutheran Church of Hanover.

I. The Position at the End of the War

Ever since Hitler's seizure of power, the teaching staff of the municipal schools had been systematically forced away from the Church on an ever-increasing scale. In carrying out this programme, the Nazi régime had cleverly exploited the anti-Church

feeling which had characterised very considerable sections of the teaching profession since about the beginning of the century. The teachers in the high schools mostly shared the "intelligentsia outlook," which regarded the Church and religion as something now outgrown, retaining at the utmost a claim to historical interest. But the elementary-school teachers had not forgotten that right up to modern times the Church had, through its "superintendents," supervised the teaching in the municipal schools (the so-called "ecclesiastical supervision of schools"), and they felt this to be a degrading encroachment by the Church upon educational affairs which half the time the "ecclesiastical supervisor" did not really understand. In addition, certain sections of the profession had since 1919 become accustomed to bowing to the swift succession of "the latest scientific recognitions," in the form of such philosophies as monism, materialism, psychologism and biologistism. Thus Nazism did not have too difficult a job to conquer the schools. A considerable proportion of the teachers did, admittedly, resist the "new spirit," some because they held humanist views, and some conservative ones, some Socialist, and some Christian. A number of teachers, especially in Southern Germany, stood by the Church during the thirteen years of Nazi rule, but few took an active part in the battle over the banned Confessing Church in the North German church provinces.

It was during these years of persecution that fresh strength developed in the Confessing Church, and after the collapse of the régime that strength spread farther afield. It was no longer a question of ecclesiastical ascendancy in educational affairs. No Protestant pastor would desire "ecclesiastical supervision" back. What happened was that theology, which many teachers had long believed dead, entered upon a living exchange with modern philosophy, historical theory and natural science, which attracted the keen attention of many in the teaching profession. New confidence between the latter and the Church was also encouraged by the fact that the Church was in the years following 1945 practically the only public body to show an understanding of the intellectual and spiritual jeopardy into which teaching had fallen under the Hitler régime, and in which it continued under the Allied occupation.

Most teachers during the Hitler period had been distressed to see schools made into instruments for training children in Party politics, and now that the war was over they were further distressed to see their schools turned into guinea-pigs for Allied re-education "experts." The dignity of the profession had slumped further with every year that passed. The good traditions of German education, which are to be found particularly in the instilling of knowledge, were stigmatised equally by the Hitler régime and by the new authorities, and threatened to become wholly obsolete among the new generation of teachers. And the necessary and promising new approaches resulting from the movement for educational reform after the first world war were destroyed, except where they had met with an understanding, though not very adequate, reception and encouragement in the Church and in certain small private groups.

II. Theology and Pedagogy

Thus both in the development of the Church and in educational evolution the soil was prepared for a rapprochement between educational theory and theology. The need for "autonomous pedagogy" is very definitely recognised, up to a point, by Protestant theology today. At the same time, even leading educators do not nowadays consider any more that pedagogy can of itself be decisive for the whole content and task of training the young, in isolation from the other aspects of individual and community life. Both in practice and in principle, therefore, modern educational theory is ready to accept the observations of other fields of knowledge, including theology, although it feels bound to reserve the right to examine such observations as to their validity for pedagogy. An important contribution to this nexus of problems has been made by such

papers as Erich Weniger's "Die Pädagogik in ihrem Selbstverständnis heute," * Edo Osterloh's "Zum Selbstverständnis der Pädagogik und der Theologie heute," and Kurt Frör's "Vom notwendigen Gespräch zwischen Erziehungswissenschaft und Theologie."

The discussion concerning a productive relation between theology and pedagogy has been taken up on many sides. Both in church and in educational papers attention is being devoted to it, and here and there also at conferences, in personal man-to-man encounters. Then there are the educational colleges and institutes, and the churches and the study groups of the Evangelical Academies, which invite people to such conferences and thus help to propagate the movement. But ultimately, of course, it is the individual specialist, whether educationalist or theologian, who is always summing up the new insights attained, and taking a further step forward.

III. The New Pedagogy of Religion

One of the fruits borne by this encounter is that new pedagogy of religion which aims not merely at the renewal of religious instruction but, by implication, at a new conception of the religious basis of instruction and education as such.

The first and most vigorous impetus was provided even before 1933, when Gerhard Bohne published his *Das Wort Gottes und der Unterricht*. The same writer is today bringing out a comprehensive work in two volumes, *Grundlagen der Erziehung*. Helmut Kittel likewise takes as his starting-point the view that a teacher who genuinely confesses the Christian faith cannot, in his general educational work, leave it as a mere special subject. His book, *Der Erzieher als Christ*, demonstrates the struggle with the problems which this involves.

Conversely, the various specialised fields of teaching must not have their intrinsic content falsified or be forced by a distorted "Christianisation" into subjection to an outlook which is foreign to them. This point is noted by Oscar Hammelsbeck in his very widely-read *Die Evangelische Lehre von der Erziehung*. What, then, is involved when we have, say, history, or German, or gym, taught by a teacher who is specifically seeking to be a Christian? If we subscribe to the principle that teaching must be strictly in accordance with the factual content of its subject, are there any differences between the Christian and the non-Christian teacher as regards his work of instruction? This is the dialogue between education and theology, and the answer must be provided first and foremost by educational theory based on religion.

IV. Study Groups and Conferences

In 1945, when the whole educational system, and with it the arrangements for religious instruction, had to be restarted from scratch, it was impossible to wait for the whole issue to be clarified at the theoretical level. The first thing rather was a new personal encounter between teachers and pastors, meeting in an awareness of joint responsibility, minus all outdated prejudices and plus the wealth of experience from the years through which they had just passed. It should be mentioned at this point that it is usual in the provinces of Western Germany for religious instruction to be a regular subject in the schools, but pupils may be excused studying it on special application from their parents, or

* For all the articles and books mentioned here see Bibliography pp. 39 ff.

on their own after they reach a certain age. Religious instruction is given by volunteer teachers, by full-time religious instructors, by pastors or by special church catechists.

In the years following 1945 there came into being of their own accord the "Evangelical Instruction Study Groups," where pastors and teachers agree to meet at regular intervals, at local or district level. The teachers are informed of new insights arrived at by Biblical and Reformation theology, and in return the pastors get to know intimately the problems of modern education and formative work. Dr. Uhsadel relates that he himself, as a pastor and head of a church district, established such a group in conjunction with the regional education board, to work primarily at studying the stories of the Old Testament with an eye to teaching. Many teachers were astonished to find the religious topicality and educational value of such stories. Conversely, the pastor taking part in such study groups learns that even his confirmation classes unconnected with actual schools cannot be conducted in the old style.

Since the foundation of the Evangelical Academies in 1945 and 1946, these institutions have also devoted particular attention to the teaching profession. Each year during the school holidays numerous teachers' conferences are held, at which in addition to teachers there are present pastors, professors of educational theory, professors of theology, bishops and heads of Government departments responsible for public education. Among the problems discussed at these conferences in recent years are :

The Church, the State and the School ; The Intellectual Freedom of the Teaching Profession under Changes of Regime ; The Spiritual Principles of Education in a Christian School ; The Pattern of Perfection, as Conceived from the Idealist and Christian Standpoint ; Our Educational Aims, and Youth as it is Today ; The Teacher and his Religious Doubts.

Finally, almost all the Established Churches of the various provinces have established "catechetical offices" aiming at fostering educational work within the Church and the link with the schools and the teachers. The Evangelical Church in Germany itself has set up at the highest level an Education Board, divided of necessity into "East" and "West." A rather special situation is confronting the Churches of Eastern Germany, whereby religious instruction is completely banished to the periphery of the State school system and left altogether to the initiative of the Church itself. Several thousand catechists had to be trained in a short space of time by the church authorities. This work, which is extremely demanding both personally and financially, has been by and large most admirably performed.

V. School, State, Church and Parents

Owing to the centralisation of educational administration in the various provinces of Germany, teachers, and hence schools in general, have for some decades been more directly dependent on the State than is the case in most other countries. The local and regional church authorities do, of course, contribute very considerably to the carrying-on of education, but they have scarcely any say in the drawing-up of timetables, or even the appointments to teaching posts. Since the abolition of "ecclesiastical supervision," the only official bond between church and school has been religious instruction. Yet the constitutions set up for the provinces after 1945 usually stipulate that the State school shall

be taken to mean either a "Christian community school" or "Christian confessional schools" (Protestant or Catholic). This at any rate implies that the school shall subscribe in spirit to the tradition of Western Christianity; the only question is whether this is or is not possible without definitely opting for either Protestant or Catholic. The majority of the provinces chose the "Christian community school" in one form or another; a few provinces in the south and west decided on the confessional school. Where this is the case, it depends on the confessional majority in the individual parishes whether it is a Catholic or a Protestant school that is set up. In large agglomerations with mixed populations both are provided, but in the country where there is only the one religious minority comes up against a good deal of difficulty.

It will be evident from these details that the share taken by parents in school affairs today is of greater importance than formerly. In so far as the churches aspire to the exercise of decisive influence on education, they are no longer capable or desirous of doing so nowadays through institutional channels, as churches addressing themselves to the State. Rather they seek to work indirectly, either through the parents or through laymen in some political capacity, e.g. the electorate or the State employees and officials. This is particularly true of the Catholic Church, though in the Protestant churches there is continual hesitation as to whether and to what extent such methods are allowable.

It is certain that the parents' right to a proper say in the Government education of their children is being more strongly emphasised by the Protestants, after their experience of the total State under Hitler, than was formerly the case. Bishop Dibelius in his book *Grenzen des Staates* goes so far as to declare that the education of children is not the task of the State, and hence the political electorate and officialdom, at all, but needs to be directly administered by those whom it immediately affects, the parents and the teachers, in a sphere largely free of State control. And it would, in fact, be widely welcomed if some arrangement were to be reached in Germany giving the actual process and theory of education greater importance, and enabling the teachers representing it to work more independently of the Administration. Modern educational science is tending more and more to focus on the collation of all training and educating factors, and hence the co-ordination of those two particularly vital quantities, school and home, becomes an educational obligation. The discussion of the many questions raised by this has not yet reached a conclusion. But here and there practical beginnings have been made which take us beyond the somewhat ineffective pattern of the old "parents' councils." The important thing in this connection is to proceed carefully with the work of construction.

THE PROTESTANT TEACHING FEDERATION AND ITS WORK IN FRANCE

The Fédération Protestante de l'Enseignement consists of Protestant teachers in schools, high schools, colleges and Universities in France. To grasp their position properly, we must remember that in this country Protestantism is a small minority of about 2%, and that education is the affair of the State, which

provides it free of charge to children from every walk of life and is the sole authority for the conferment of diplomas and degrees. Its scholastic establishments are strictly secular in character, and no religious instruction is given. Private and confessional schools do exist, but their pupils are dependent on the State for the obtaining of degrees. The Protestants have only a very few schools left today ; indeed, they decided at the end of last century to give up those that they then had to the State, and to work within the public secular educational system along with their colleagues from different spiritual groups.

Our Protestant masters and professors have therefore to teach pupils from very widely-varying backgrounds, in a spirit of respect for the secularity of the school, and they often themselves feel extremely isolated in the midst of colleagues who are either Catholics or atheists. Thus they are faced with the problem not only of Christian witness in a secular school, but of a Christian angle on all educational questions (which recently achieved importance at national level). The Federation was formed in 1947 in response to their need to band themselves together and study all these problems in united loyalty to Christ, establishing a link between those in different branches of the profession (elementary, secondary and higher), and helping those who were isolated. It organises national and regional conferences, lectures and study groups, and takes part in meetings abroad. It has a quarterly periodical, *Foi-Education*, which disseminates information and promotes study.

The most important problems, which have particularly demanded our attention in recent years and are as yet nowhere near being solved, are those of secularity and of University reform, together with all general paedagogical questions. Since the Liberation, the secular system of public education, which formerly appeared perfectly secure, has been called in question by the M.R.P., the Catholic proselytising political movement. The reason given was that every family should be able to send its children to the school of its own choice, and it was held that freedom of education did not really exist if the State did not endow private schools with the funds they needed if they were to carry on. The Catholic hierarchy joined in, by making it a duty for Catholic families to send their children to the confessional school, and certain Catholic areas were even marked by considerable popular demonstrations. Despite strong opposition by Left-wing parties and the teachers' unions (including Catholic ones), legislation was recently passed extending to private pupils the benefit of State scholarships, which implies in effect the development of private confessional education.

The Federation opposed these laws. We understood, of course, our Catholic friends' desire to bring up their children in a Christian atmosphere, but we dread above all else the danger of clericalism, ever latent in France, and liable to issue in an anti-clerical reaction so violent as to border on militant atheism. We know from the experience of our Protestant history that Catholicism always maintains its traditional aims of spiritual domination and political direction, and we dread the prospect of seeing two opposing schools, State and Catholic, dividing the children of France between them, breeding them up so to speak under glass in a spirit of antagonism, and thus accentuating from their school-days onwards the fission of the French people. Our view is that, as things are at present, it is only State education which gathers together in a very broad-minded spirit children and adolescents from all classes and spiritual groups, teaching them to know and respect one another and to be open to all sorts of influences, with the Christians thus enabled to be in the midst of them.

This question of principle is accompanied by another and a practical problem. Our public schools are and have long been inadequate for the number of children, and it is all very well for the Catholics to say that they are playing a part which the State is incapable of assuming. Several solutions have been suggested, and various more or less flexible formulas of integration or nationalisation of private schools have been proposed. The Federation, realising the complexity of the question, asked that the status quo be maintained pending an overall solution and general calming-down. It is very much opposed to any partial solution, the kind of half-measures which, while complicating the position, might in the future figure among the rights acquired for the benefit of a possible clerical party. It seems to us that our position as Protestants places us between the two parties and enables us to act as a link between them : it was in this spirit that we were requested last year to set up a study commission to go into the problem of secularity, comprising representatives holding every kind of spiritual allegiance.

The other important problem much discussed in France today is that of University reform. The University does not seem fitted to the requirements of the age, and the aim is, while preserving its past high cultural value, to adapt it for the training of the men our society needs. For many years now successive changes have been introduced, and recently several overall projects have been put forward. In general, the point is to give all French children the chance of the education their natural talents entitle them to, and hence to orient them accordingly ; should errors occur, and individual children not show the cast of their minds until relatively late, they should be enabled to switch from one branch to another without undue difficulty to themselves. This involves co-ordination (still very inadequate) between first and second-degree education, and again in second-degree between the classical, modern and technical branches. At the same time, there is the question of the frequently overburdened timetables, of the examinations and competitions, of University entrance. The Federation is devoting careful attention to these efforts ; we are very much in favour of these attempts to change the present structure, and are seeking to work out what Universities and the teaching there should really be in order to provide more openness to man and his problems, and train young people in the possession of a broad and comprehensive mind.

Finally, general paedagogical questions do not leave us indifferent. The biggest of these in recent years has undoubtedly been the "new class" experiment tried out in various establishments and modelled on the Boy Scout movement : it has shown up the need for a renewal of methods used, by emphasis on more concrete teaching and more individual initiative on the part of the pupils. The Federation has studied these efforts ; among other things, it is dealing with education in the French Union, with certain problems of child psychology, and with the question of sex instruction, which has hitherto scarcely been considered in France at all, but will be occupying French educationalists before long.

Our little Federation is thus primarily a study and research movement. It is grappling with all the big questions at present raised by the French educational system, though not neglecting more individual problems, and it is striving to envisage them in the light of its faith, in the interests of the people of this country. It is this joint study work and its presence as a definite Christian entity in the Universities which seem to us a legitimate *raison d'être* for our Federation.

MIREILLE BAUMGARTNER.

PROBLEMS OF CHRISTIAN TEACHING IN SWEDEN

In Sweden, as in certain other countries, religious instruction is a regular and compulsory branch of public education, in both primary and secondary schools. The instructor is a teacher on the staff of the school concerned, paid not by the Church but by the State. The author of this article approaches the subject of Christianity and public education from this specialised angle. — *Ed.*

The teachers are well trained, both those in the National Schools and those in the higher schools. What is required of them personally for mastering the specialised problems of religious instruction naturally varies very much. The National School teachers cannot, of course, all be people with a definite Christian attitude to life : there are many for whom the subject is bound to be considered burdensome. But the proportion of those who really do take religious instruction seriously is nevertheless surprisingly high. The instructors in the higher schools have chosen voluntarily to teach the subject : they are themselves pastors, and they at least can be expected to feel a sense of personal involvement. There are exceptions, but, especially of recent years, recruiting has on the whole been most gratifying, in regard to purely personal qualifications as well as to technical ones.

Criticism levelled against religious instructors comes very frankly from widely-varying quarters. If the critics are in favour of such instruction, extensive demands are made on the teachers. There is what may be termed an ecclesiastical criticism of religious instruction which does not always seem to have been properly thought out : the critics do not rightly understand the problems with which the teachers have to grapple, which are inherent in the system itself. Hostile criticism is in general conditioned by common-or-garden anti-religious reactions. As to criticism by the pupils themselves, their sometimes negative attitude towards school very naturally finds expression, among other things, in an unreasoning, pretty baseless aversion to religious instruction. In addition, they have obviously appropriated a good deal of the public criticism they have overheard, as can be seen from the stereotyped, half-understood turns of phrase they use.

The attitude towards religious matters which the pupil brings with him from his home background naturally varies very much from one individual to another. Pupils may come from church families, free-church families, indifferent families (a large proportion) or definitely atheistic families (only a few). This circumstance must be given its full weight in seeking to evaluate the task of religious instruction today.

There is a systematic work going on among teachers which is not confined to the classroom and study. A number of associations of religious instructors exist in Sweden, striving by means of conferences on theology and paedagogy and of the publication of papers to further both the post-University training and the purely personal religious enrichment of their members. In January of this year an Institute of Religious Education was opened, with the object of scientifically exploring problems connected with religious education, and ensuring a permanent centre for the rather sporadic training-work of the associations.

It may be added that the external fission brought about by secularisation between the Church and the schools has led to a certain internal alienation.

Efforts are therefore also being made—which seems to us of particular significance—to bring the pastors and the religious instructors closer together. This is being done by, for instance, the “Church and School” association. Something the same kind of work is being done in the free churches, but there the situation is, in the nature of the case, a trifle different.

All this is being done with a very definite realisation that the situation demands an intensification of the campaign to confront the rising generation with the living force of the Gospel. What has been lost quantitatively through a State policy hostile to religious instruction must be reconquered qualitatively. The official training of teachers in their own subjects and in educational theory is not enough to ensure this. Religious instructors' awareness of the importance of their task needs to be developed more and more, until it becomes a genuine vocation. The position they represent must be accorded a recognised status in public opinion. All possible forces and resources must be mobilised on its behalf, and the indispensability of religious instruction thereby established. Personal contributions and private initiatives must, the situation being what it is, be preserved intact. It is not enough for young people to be provided with a knowledge, however good, of the history of Christianity : they are themselves not satisfied with that, but demand from their teachers answers to the great vital issues of life. Nor is the Church content with a purely technical kind of instruction. And even among those against any form of religious teaching there are some whose radical criticism of religion in the schools is simply the result of religious malnutrition in their own young days, and consequent disappointment. It is true that instruction should be objective, and is not to be confused with edification. But if the subject is objectively explored it becomes more than a purely intellectual exercise : it touches other and deeper layers of the spirit, and can provide young people with material and impulsion for work on the character and personality.

GÖSTA LINDESKOG.

THE CHRISTIAN TEACHER IN INDIA

Next to politics the subject which is at the moment attracting the widest attention in India is Education. This is mainly because the educational system now in vogue in the country, introduced a hundred and fifty years ago in the early days of British rule and criticised practically from the beginning but only tinkered with now and again, has now proved itself to be utterly unsuited to the changed conditions which have recently come about. The Union Minister for Education voiced a wide-spread feeling and conviction when he said the other day, in opening a Conference of State Education Ministers, the Vice-Chancellors of Indian Universities and other distinguished educationists at New Delhi, that the two reasons why the education given in our schools and colleges was so unsatisfactory were (1) that it was largely academic in character and did not develop the personality of the student and did not enable him to secure for himself a place in society, and (2) that its standard was not only low but steadily deteriorating, mainly because of the inefficiency and corruption which has crept into our educational institutions at all levels, even into our Universities. The former is proved by the fact that there is growing unemployment among educated youth. According to the figures available with the Employment Exchanges in

the country (which are run by one of the Government departments) there were 832 graduates in Engineering and 150 with medical degrees who had registered themselves as unemployed. There were 14,000 other graduates, 11,902 Intermediates and 92,000 matriculates on the registers of the Exchanges. These figures must be taken to be but a small proportion of the total number of unemployed persons, because only a few among the unemployed go to these exchanges for help. The undue and disproportionate attention which was being devoted to literature, philosophy and history as compared with physical and other sciences and the cognate branches of practical instruction is the main reason for this widespread unemployment. What the country needs now is a large number of persons who can work with their hands, in the industries and the development projects now being inaugurated throughout the country which requires technical knowledge and skill, not academic expertness or technological perfection. The second reason given is admitted to be a fact. Even in some of our Universities a student can now secure success by illicit means.

The Union Government is however anxious to effect an all-round improvement in the educational system and its administration. Two important changes have already been inaugurated. These are, (1) instruction in the "regional" languages at all levels instead of as heretofore in English ; and (2) "Basic Education" which may be said to be education for life in society with emphasis on practicality, the formation of character and the stimulation of thinking as against the mechanical absorption of knowledge. No great progress has however been so far made in these directions. There is much hesitancy in adopting these new methods because their real value and effectiveness is a matter of doubt and has so far not been convincingly demonstrated.

It is against this background of experimentation, inefficiency and corruption that the problems which face Christians engaged in educational work in the country need to be considered. The other fact that needs to be continuously borne in mind is that Christians in the country are a very small proportion of the whole population and the number actually engaged in educational work is not large enough to make any great impress on the whole educational field ; though because of the fact that the Christian community in India is far more literate than the rest of the population and is the second most highly educated community (comparatively speaking, of course) in the country, the proportion of Christians engaged in teaching as compared with the other communities is far higher than their percentage in the population. The Indian Christian community, itself only two *per cent* of the population, provides no less than seven *per cent* of the teachers in the country. It was not long ago that practically all the women teachers in the country's schools were Christians.

There are four types of educational institutions in the country,—Government Institutions, Institutions run by "Local Bodies," (i.e. Municipalities and District and Village Boards), Christian Institutions run by Missions and Churches and privately managed institutions (i.e. elementary schools run by teacher-managers, middle and high schools and colleges run by local committees or indigenous non-Christian organisations). Most of these last were started and are being run in rivalry to the Christian institutions in the place. Christian teachers work in all these four types of educational institutions, though of course the largest number of them work in Christian institutions. But even so our Christian institutions are not exclusively manned by a wholly Christian staff. In our Christian Colleges and High Schools, the percentage of Christians on the staff is less than

fifty. With eighty per cent of non-Christian students and with more than half the staff not Christian, the theory that Christian educational institutions have an atmosphere so surcharged with Christian influence that all those who enter their portals must necessarily be affected by it, even if it does not impel them to a Christian allegiance, is rapidly being falsified.

The Christian teacher who is conscious of his vocation as a Christian and is conscientious enough to attempt to fulfil it must be anxious to use his position as a teacher—in whatever type of institution he works—to impart to his pupils an education the final consummation of which would be the bringing of the pupil into a vital and saving experience of God as revealed in Christ. He must use his teaching as his particular instrument in the performance of his Christian witness. If he does not consciously follow this objective, he cannot be said to be, at all, a Christian in his vocation. If evangelisation be the chief duty of every Christian and if every Christian layman is expected to do this Christian duty in his own occupation or sphere of work, the Christian teacher's main business is to evangelise through the exercise of his teaching profession, whatever be the type of institution in which he happens to be working. But this ideal is far from being pursued by our Christian teachers in this country and under present conditions it seems impossible for them to pursue this ideal.

Christian teachers in Government, Local Board and non-Christian private institutions are hedged in by so many disabilities that it is quite impossible for them to give a Christian impress to their work or to give a Christian witness in their teaching ; they can do so only by their own private life and conduct—quite apart from their school work. The absence of facilities for daily or even periodical worship in the school, the lack of fellowship with other Christians, the sense of loneliness in a place filled with non-Christians, the atmosphere of veiled suspicion, distrust and hostility which prevails in these institutions make it difficult for a Christian teacher to practise his Christianity inside the school. The conditions are such as to loosen his grip on the spiritual certainties of life and to lead him to compromises in his private as well as in his professional life. The position of a Christian employed in a non-Christian-managed school is even more difficult. He has to make at least a show of participating in the celebrations of Hindu festivals in the school and take at least a passive part in the daily Hindu worship carried on there. He may be called upon to work on the Sabbath and thus deprived of his chance of getting spiritual refreshment through private devotions or public worship on that day. He will certainly be expected to conform to the usually low standards of morality prevailing in the school. Those working in Government schools and colleges are also no better placed, except that they get better salaries and a higher status than their non-official colleagues. In spite of the fact that the Government is pledged to religious neutrality, because the Head of the Institution and the large majority of the staff are non-Christians, the conditions are practically what they are in Hindu institutions. In institutions run by Municipalities and Local Boards also the lot of the Christian teacher is most unenviable. These schools are usually inefficient owing to lack of adequate finances and of proper supervision and the moral standards which prevail in them in both teaching and examining are very low. Some Local Boards are so impoverished that they do not pay their teachers' salaries regularly and the teachers have to resort to dubious methods for earning something with which to eke out their uncertain income. Here also the Christian teacher works among a preponderatingly large number of non-Christian col-

leagues and what is worse he is all the time being discriminated against by the management in the matter of promotions and assessment of his work. (All this is not of course admitted by the powers that be.) The petty pin-pricks to which he is subjected are enough to drive him to the very verge of despair. It is hard that any Christian teacher should have to seek employment in such institutions just for the sake of getting a livelihood and probably a higher living wage than in Christian institutions.

It is therefore no wonder that the Christian teacher employed in such institutions does not feel inspired to do his best. The conscientious and helpful correction of exercises, giving willing tutorial assistance to the pupils, paying personal attention to their needs and giving individual help whenever necessary which are associated with a good teacher are not even attempted and instead there is a certain punctiliousness in doing one's duty, a lack of enthusiasm and an anxiety to profit by illicit means, together with a continuous assertion of one's rights. He is content to do the minimum of work instead of pouring out his love and his life for the pupils in the service of the Master whose follower he professes to be.

The problems that face Christian teachers employed in Christian institutions are no less difficult. First, there is the undue interference by the Government and the Department of Education. Though the Constitution of India guarantees to all religious communities the right to manage their own institutions, there is in many areas undue interference in the internal management of Christian institutions and in the individual liberty of teachers. The rules regarding the use of buildings, the hours of work, the imparting of religious instruction, the salaries and appointment of the staff, the matter of endowment, the auditing and presentation of the annual accounts, are all being made more and more stringent and pettifogging, mainly with an eye to bringing Christian institutions under departmental control and to handicapping them in their main purpose of spreading the gospel message though ostensibly the rules apply to all 'private' institutions. In several States the local Governments are insisting on appointing their own nominees on the managing committees of Christian institutions. There are also attempts to prevent Christian teachers taking part in the activities of the Church. All this is made possible because all Christian institutions of all grades (as all others which are not run by Government) get grants-in-aid from the public finances.

The teaching of the Bible in Christian-managed schools and colleges within the time-table has been universally prohibited. It is no longer possible to use schools and colleges as a means of evangelising the country through the direct and open teaching of the Christian religion which was indeed the one and only reason why, from the very beginning of the Christian enterprise in the country, missionary bodies started and ran so many schools and later colleges. The place given to religion in their programme was the most noteworthy contribution made by Christian institutions to education in the country which would otherwise have been purely secular and intellectual without any attempt to relate the things of the mind to the things of the spirit. This contribution it is no longer possible to make. In a secular state where freedom of religious profession and worship is guaranteed to every individual, it is but right that no person, especially *in statu pupillari*, should be required to accept religious instruction in a religion which is not his native one or to attend worship of a kind which he is not accustomed to at home. But this means that Christian schools and colleges

can no longer fulfil the basic purpose for which they came into existence. The Christian teacher in these institutions can therefore do little more than his colleague in any non-Christian institution. It does not follow however that Christian agencies should therefore scrap all their educational institutions; but it does follow that the whole question of Christian schools and colleges as an evangelistic agency should be re-thought.

There is next the ever-present problem of finance. Most Christian-run educational institutions cannot afford to pay their teachers salaries on a par with those paid by Government and Local Bodies. They are able to keep their institutions running mainly because of the Government grants which they get (along with other "aided institutions"), and the fee income from the large number of non-Christian pupils they have perforce to admit. Most Mission elementary schools are run mainly with the grants given by Government. There is little money with missions and churches for properly equipping their schools either with men or with material and no wonder many Christian men who have either voluntarily or by force of circumstances chosen teaching as their life work prefer to go to schools where they will get better salaries in spite of the handicaps which they know they will suffer from in those institutions.

Several missions are still thinking in terms of producing in their schools village teachers and catechists and ministers of the Church. Christian boys are given just that amount of schooling and the necessary financial help which will enable them to get employment within the Church in these categories. Very few missions have realised that it might be useful and desirable to produce highly educated Indian Christians and to let them go into so-called secular employment. If Indian Christian young people are, during the period they spend inside our Christian schools and colleges, definitely won for Christ and become immutably Christian in their outlook, aim and purpose and once for all dedicate their lives to Christ, they will be of much greater use to the Church in her mission to the world if they are allowed to go out into the world where they have greater chances of spreading a Christian influence in their respective places and positions than if they are confined to the four walls of the village church or the mission school. Now that more and more rigorous restrictions are being placed on all kinds of Christian work, it is better we begin to try the method of "leavening" to a greater extent than we have been willing to do till now. We have let our Christian-managed institutions deteriorate so much that we are neither influencing the non-Christian pupil nor producing competent Indian Christian leaders, who are dedicated to Christian service in whatever sphere of employment they may find themselves occupied.

These matters have all begun to be thought about and Christian teachers above all are exercising their minds throughout the country in order to make it possible for themselves to give a stronger Christian witness even under the severe handicaps under which they are now placed. If by pooling our resources or by some means we can bring about conditions under which we can enable our Christian educational institutions to become really Christian in their functioning—perhaps by shaking off all outside control—we shall be able to use the Christian laymen who has dedicated himself to teaching as his life work to a far greater advantage and enable him to make a far more effective Christian witness. We are now just frittering away, for the most part, our resources in men and money, by not having adapted ourselves to the changed conditions in the country.

RAJAIAH D. PAUL.

WORLD COUNCIL OF CHRISTIAN EDUCATION AND SUNDAY SCHOOL ASSOCIATION

There was excitement in London in 1889, for the first World's Sunday School Convention was held in that city, in that year. The Sunday-school movement had begun 109 years earlier under the impetus provided by a publisher, Robert Rakes of Gloucester. By 1889 the leaders in Britain, North America, and elsewhere decided it was time to have a World's Convention.

During the Convention, two steps of great significance were taken. One was to plan to hold another such Convention ; and the other was to raise money to send a missionary to India to serve as a full-time secretary of the India Sunday School Union.

Since its beginning, this organization has grown and developed in several respects : it has changed its form from a gathering of intensely interested individuals to a federation of national, interdenominational organizations ; it has increased its outreach until it is serving nearly all countries of the world which are not surrounded by an iron curtain ; and it has widened the scope of its services to include, in principle at least, all aspects of education in the Christian faith and life. It is one of the oldest of the ecumenical organizations, but it has not been strictly limited to the early concepts of its functions. Although they still rank high in importance, its leaders have sought to take practical account of the fact that "new occasions teach new duties."

Among some of the most conspicuous services sponsored by the Council in recent years were its meetings in Toronto in 1950. Two of them were entirely new—the First World Institute on Christian Education, and at the same time a Seminar on Church-Related Colleges which was sponsored jointly with the World's Student Christian Federation. The Institute did much of its work in twelve commissions, each being responsible for one of the following subjects : Christian education of children ; Christian education of youth ; Christian education of adults ; Christian education in the home ; Christian education in the church ; Christian education in the school ; preparation of curriculum materials ; preparation for service in Christian education ; audio-visual aids in Christian education ; the Bible in Christian education ; purposes and principles of Christian education ; and denominational and interdenominational service in Christian education. The representatives from fifty-two countries manifested great interest in all these subjects. Each of the subjects suggests an area in which there are needs for help all over the world.

The Council's principal means of helping to meet those needs are as follows :

1. Field Visitation

The staff and others visit individual countries to study needs, to convey information, to provide encouragement, and to give counsel.

2. Publications

The official magazine of the Council is *World Christian Education*, issued quarterly. It is a convenient channel for exchange of information among all countries, for stimulating articles by leading Christian educators, and for news about the services of the Council.

Appraisals of motion and "still" pictures for use in Christian education are also issued.

And from time to time pamphlets on special subjects are published.

3. Regional and World Meetings

Thirteen World Conventions for fellowship and inspiration have been held, the first in London in 1889 and the latest in Toronto in 1950. Other meetings in Toronto in 1950 have already been mentioned. There have been several regional conferences, including two in South America early in 1953; and there is to be a European conference in Britain in the latter part of 1953.

4. Correspondence ; Literature Exchange

There is continual correspondence with principal leaders in Christian education in many lands, for guidance, encouragement, and world-wide fellowship.

Carefully selected materials from various sources are distributed to "key" persons around the world who are in position to exert a wide and constructive influence.

5. Grants-in-Aid

Grants-in-aid are made to national, interdenominational organizations which cannot enlist sufficient money from other sources.

For many years this organization has had two offices, one in Britain and one in New York with coordinate general secretaries. The addresses are Annandale, North End Road, London, N.W. 11, England, and 156 Fifth Avenue, New York 10, New York.

FORREST L. KNAPP.

EDUCATION AS CHRISTIAN VOCATION

The International Institute at Mainau, on the Lake of Constance, which was founded in 1948 under the auspices of the Y.M.C.A., last year held a Conference on "*University Teaching at the Crossroads*." The subjects dealt with were Nature and Function of the Universities, Crisis in the University, Cultural and Professional Aims, Teaching or Research, The University and Society, Professors and Students, The University and Religion. The speakers included Professor O. A. Dilschneider, of Berlin, Professor H. S. Nyberg, of Upsala, and Professor E. Spranger, of Tübingen.

* * *

In a number of British universities there are small informal *Groups of Dons*. In 1946 between 30 and 40 University teachers met in Cambridge to discuss the "University Pamphlets" published by the S.C.M. Press, dealing with fundamental questions concerning the nature of a university. After the appearance of Sir Walter Moberly's book "Crisis in the University," based on these pamphlets, a larger Conference of about 100 Dons met at Swanwick in 1948. The Groups now in being are the outcome, direct or indirect, of that Conference. They vary so much in pattern and composition that it is impossible to describe a typical specimen and it is unknown how many are in existence. They are open to those who do not profess to be Christians and often provide opportunities for meeting between those inside and those outside the Church, between members

of senior and junior common rooms and between members of different Faculties. That these people, who tend to live separated existences in our sectionalized universities, can be brought together by Christian initiative is a definite gain. Time is so precious in a short university term that no meetings can survive for long unless people find a real value in them: the continued existence of the Dons' Groups shows that they must be fulfilling a useful purpose.

* * *

The *Institute for Christian Education* in Oslo (Institutt for Kristen Oppsæding) originated as a private enterprise but is now recognised and supported by the Church as one of its most influential instruments in the field of education. The Institute, whose Director is Hr. Bjarne Hareide, does many different kinds of work, as advisory centre for educationists, publishing instructional and educational literature, providing a specialised library, organising prize competitions and providing scholarships, and generally supporting (financially and otherwise) teachers and educationists in their responsible tasks. It encourages young people to take up teaching as a profession, and keeps in touch with them during their training. A list of Christian lecturers on educational subjects has been made available, and the Director himself does much travelling for the Institute. In this way the Institute aims at serving Christian education in the Church, in homes and in schools.

* * *

A group of secondary-school teachers, meeting under the auspices of the Centre Protestant, Geneva, has kindly sent the following report, by M. Georges-Paul Collet.

"At the eight meetings which we have held, attended on the average by ten or a dozen teachers, we sought to work on two planes, that of our spiritual culture and that of our profession, it being understood that the two are taken in combination.

"In regard to the first, we arranged weekly services every Monday from October to Easter, taken by each of us in turn. These brief devotions strengthened our faith and clarified our professional affairs.

"In regard to the second, we endeavoured to acquire a more lucid conception of the problems facing Protestant educators, notably by studying Oscar Hammelsbeck's *Evangelische Lehre von der Erziehung* and Helmut Kittel's *Der Erzieher als Christ*. The difficulties caused by the constant rise in the number of pupils and resulting shortage of school premises were also discussed.

"Some of our number helped with the launching of the French-Swiss Protestant College, which has now been completed. At our last meeting we were addressed by the head of the College, M. Yves de Saussure, who started a discussion on the subject. At the request of the Board of Founders, a commission consisting of several teachers has already begun to study the many educational problems which are so forcibly raised by this new institution.

"In brief, we are seeking to get a clear grasp of the nature of our commitment to our responsibility as teachers and educators. What is it that makes us, as Protestant teachers, undertake duties which we should otherwise be glad to leave on one side or to leave to others? We consider that our Christianity, if we really mean to live it, forces us to a sharper and sharper awareness of what God demands of us *hic et nunc*. That is our group's sole reason for existing."

* * *

A new venture in the *training of future pastors* was introduced recently in the Church of Hanover, Germany. Theological students are sent for six weeks to a number of teachers in schools where they can take part in the teaching in class, and eventually do it by themselves. At the end of the six weeks they then meet at some definite place where they hold a three-week educational study conference. This latter is organised

by Professor Witt, who himself (he is a professor of pedagogics) is now engaged in the service of the Church.

The point of this practical work is twofold : the students are trained, by means of both practical and theoretical acquaintance with the overall formative and tutorial process of country school life, for the formative and catechetical work of the ministry, and at the same time effort is made to reintroduce co-operation between Church and school, on the basis of both personal contacts and common concerns. This is significant for the new relation of Church and School, in which we have neither the Church dominating the School, as it did a century ago, nor the School in an attitude of emancipation from the Church, which was the natural reaction to the former situation some fifty years ago. The Church quite simply and sincerely offers its assistance to the School, and the School accepts with gratitude.

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NEWS FROM BOSSEY

1. The *Graduate School for Ecumenical Studies* has been a new experiment. During this first period of four months (October 1st till February 15th) we had 24 students representing thirteen nationalities. The group was varied in age, background and experience. Twenty-two out of the twenty-four were theological students or had completed their theological studies ; two were "laymen" interested in theology. The courses included the following subjects : (1) The Church in the New Testament ; (2) History of the Church (in an ecumenical perspective) ; (3) Mission and Evangelism ; (4) Study of two main confessions, namely Lutheranism and Greek Orthodoxy ; (5) a Christian critique of Capitalism and Communism ; (6) History and Problematics of Ecumenism. One morning a week was given to Bible Study, mainly in groups.

2. In the last days of March a Conference of about sixty *Social Workers* met at Bossey. We were fortunate in getting experienced speakers from Britain, Holland, Norway and Sweden. The Commission's work was based on the document issued last year, a summary of which has been given in the October Bulletin of Laymen's Work. Two groups dealt mainly with the moral problems of the Social Worker. Many difficulties were mentioned, such as conflicts of conscience due to the fact that the social worker is not free to act according to her or his personal conviction but has to comply with the regulations imposed upon him by his employer (factory or State regulations, professional secret, religious neutrality, and so on). Also the personal life of the social worker has its specific problems, especially for the single woman, who leads a lonely life and carries a heavy burden of responsibilities : if she identifies herself too much with the client and his problems she breaks under the strain ; if she has too many clients they may become nothing but "numbers." Great stress was laid on the responsibility of the Christian community, which should provide the social worker with times of refreshment in "normal homes," friendship, pastoral care. The Church should consider those who are engaged in secular work implying human relationships and social responsibility, as her ambassadors in the world and sustain them in a special way. Another Commission dealt with *case-work*. It was found that, with the exception of Holland, American methods of case-work were not yet very wide-spread on the continent, and there was a strong request for an international seminar on case-work where the matter will be taught and also appraised from a Christian point of view. Still another Commission dealt with the problem of Christian institutions in a new situation where social work is more and more taken over by the Welfare State. The Ecumenical Institute was asked to call, in the near future a Conference which would deal with the whole problem of "Diakonia," this term taken as including mutual aid at the parish level as well as Christian social institutions of all kinds.

3. A Conference on *Pastoral Care* brought together a number of ministers and professors of pastoral theology, and a few psychiatrists and doctors. Those of us who attended last year's meeting of psychiatrists and theologians could not help feeling that the technical level of the discussions was less high this year. On the other hand, very valuable contributions were offered ; two commissions

discussed the present crisis of pastoral care and theological training. How should the students be helped to acquire a personal discipline which would enable them also to help others? How far should they be introduced to modern methods of psychology and of psychiatric treatment? not, of course, to apply such treatment, but to act with discernment when exercising pastoral care. Much stress was laid by two of the speakers on the value of a regular practice of private confession and absolution but this was strongly questioned by others. While no general agreement was reached as to methods and some would say care of souls is a specific gift, all felt how great is the need. It is significant that so many today turn to the doctor rather than to the minister for help in their problems of daily living. Why is this so? ...

4. A Conference on *Art and the Church* brought together a very mixed group of specialists in Church music, architects, painters, playwrights and actors. Such a group has always a charm of its own because there is much to see, to listen to, much gaiety and freedom! The Conference began with theological introductions of a high quality. The artists, I am afraid, felt a bit lost and asked whether next time they could start with an exhibition of their works and explain themselves what they were trying to do! The problem remains whether a real artist can ever give theological reasons for what he does ... There is certainly today a search for new ways of expression and young Christians have their share in this search. It seems still too early to know where they will be led.

5. In May a *Missionary Course*, the third of its kind and the largest in number we ever had,—seventy people—took place in Bossey. The course was conceived as a kind of follow-up of the Conference of the International Missionary Council at Willingen in July 1952. The missionary purpose is not an extraneous activity of the Church, it is her essential function to proclaim the Kingdom throughout the world until her Lord comes. How shall we make the whole church, i.e. every member of our parishes aware of this fundamental truth? Church members have all too often a conception of missions which is outdated. They are not aware of the revolution which is taking place in the Younger Churches, of the new demands which come forth, the new forms of service, the “partnership” which are called for. Either they cling to old paternalistic conceptions or they lose interest in these young “independent” churches.—Today not only missionaries are required but also technicians, doctors, teachers, who will put their knowledge at the service of the young countries of Asia and Africa and bring that witness as Christian laymen.

SUZANNE DE DIÉTRICH

SOME ITEMS CONCERNING LAYMEN'S MOVEMENTS

Ecumenical

Some sixty people, representing twelve countries and fourteen of the larger denominations gathered at the Ecumenical Institute from June 22 to 28. The group consisted of marriage guidance counsellors, doctors, psychotherapists, sociologists, pastors and theologians. Dr. Walz, the chairman of the conference, said that the title “Church and Marriage” which had been given to this meeting affected virtually every field of Christian

thinking and teaching, beginning with biblical exegesis and taking shape in Christian action in society. Only some aspects of it were selected as study subjects for the conference. A report, presenting the findings and a summary of the discussions, is to be produced; the members of the Conference, many of whom were official delegates of their churches, or chairmen of the departments on family questions in their respective churches, unanimously adopted the following resolution:

"The Conference gathered together at the Ecumenical Institute to consider the subject 'The Church and Marriage' desires to express to the World Council of Churches its grave concern that at the forthcoming Assembly at Evanston there is no place to be given to a consideration of family and sexual relationships.

"This area of life concerns every member of our churches. It is under fierce attack by forces hostile to the Christian Faith. In almost every country, the churches are looking for help in the education of their people for Christian family life. If the Family were to lose its Christian basis, the primary school of religion would have gone, and the evangelical witness of the churches would be undermined.

"It is impossible to isolate a study of the Christian Family from that of the economic and sociological forces which surrounded it. It is also impossible to give proper consideration to social conditions generally, or to the evangelistic mission of the churches, without relating these concerns to family life.

"We therefore ask:

- (1) That a definite place should be given in the organisation of the World Council of Churches to the study of the problems of the Family and sexual relationships in their theological and sociological settings.
- (2) That questions of sex, of marriage, and of the family should be incorporated if possible in the preliminary study material and in the actual programme of the Evanston Assembly."

Britain

An *Anglo-French Group* organised by the Christian Frontier Council and the Post-Fédération of the French S.C.M. met for a weekend Conference at Dunford College, Midhurst, on 10th April. Three reports were submitted. The first examined, in the light of history and sociology, the political differences between the two countries; the second the economic problems; and the third the presence of France and Britain on international bodies such as the Atlantic Pact, the European Defence Community, etc. A useful discussion on the problems of Britain's association with Europe left an impression on the minds of many of those present that these problems were insoluble so long as they are conceived narrowly in Western European terms, but that constructive thinking which starts from a broad consideration of Europe's position in the world might lead to important results. Further work on these lines has been undertaken.

Canada

Sponsored by the Canadian Council of Churches, the first *Laymen's Conference* took place last November at London, Ont., with some 100 delegates from various churches and different parts of the country and with Professor Ernest A. Dale, Professor of Latin, in the chair. The Rev. Frederick N. Poulton from the Council of Churches served as conference secretary. Following up the laymen's meeting held early in 1952 at Buffalo (see "Laymen's Work," No. 3) the subject of "The Christian and his Daily Work" was chosen as the main theme. There were four general groups discussing the inclusive question of the "Christian meaning of work." In addition, there were eight groups made up of particular professions and callings, such as housewives, lawyers, health and welfare workers, agriculturalists, teachers, industrial managers, sales and service workers and industrial workers. They discussed the problems of a Christian witness in their particular jobs. A report has been issued, including both conference addresses and group findings, which is available through the Canadian Council of Churches.

France

A new centre of Laymen's Work has been founded in *Glac*, France, called the *Centre d'Action Protestante*. It is the aim of this new institution to call laymen and laywomen as well as pastors to reconsider the most urgent issues of our time in the light of the biblical revelation and to find the necessary ways and means for corporate or individual action by Protestants in the Church as well as in Society in general. Special weekend courses are held once a month, the subjects including such titles as "Why are we Protestants?" "The True Dimensions of Christmas," "The Leisure of Christian People." It is also hoped that vocational groups may meet there, such as local authorities, engineers, educationists, and workers. Special courses are to be held for young couples, elders, members of the Church men's movements, etc.

Germany

The *Deutscher Evangelischer Kirchentag* will meet this year in Hamburg from August 12 to 16, when its slogan will be "Cast not away therefore your confidence." A preparatory booklet has been issued, and seven groups will deal with the following questions: (1) How do we form a living and praying Church? What do we do as laymen in the Church? (2) What keeps parents and children together? What has the school to do with the parents? (3) What remedy can be provided for the poison at work in our public life? Our people among the other peoples. (4) What do we do with the money we earn? Why are there Christians in the factories? (5) What is the farmer's legacy to his children? What destroys and what heals our villages? (6) What is our contribution in the anti-slum campaign? How does a settlement become a community? (7) The idols of modern life and God. Who is our neighbour in the city?—Groups from many of the European countries and also from America have promised to attend.

* * *

The *Christophorus-Stift* in Westphalia has issued a report on its work during the past three years. Whereas the activities of the Evangelical Academies generally consist in convening courses and conferences, the *Christophorus-Stift* concentrates on research studies carried out by various groups, holding meetings as the necessity arises. These groups also work in co-operation with the *Studiengemeinschaft der Evangelischen Akademien* (See "Laymen's Work" No. 3), the *Landeskirchen*, the *Deutscher Evangelischer Kirchentag*, as well as with ecumenical centres. The studies mainly cover the following fields: Law (family and marriage), History, History of Art, Natural Science, and Education. Several lectures and the findings of the study work are published in the series "Glaube und Forschung" (Faith and Research).

* * *

In May of this year, the death was announced of Dr. Hermann Junge. He was the founder and convener of the Evangelical Academy in Hamburg, and as well as carrying out many other duties, including those of a parish pastor, he was the real inspirer of the fruitful work of the Academy. Laymen's work in Germany owes much to Dr. Junge, and we express our sympathy with all those who are immediately affected by this serious loss.

* * *

The Director of the Evangelical Academy in Berlin, Dr. Müller-Gangloff, is the editor of a periodical called "*Quatember*," which is issued under the auspices of the Evangelical Brotherhood of St. Michael. The periodical seeks to expound the basic elements of true laymen's work from the point of view of a renewed "theology of liturgy."

India

At Kodaikanal Ashram, South India, a course for laymen was held in May dealing with the problem of "*Christian Citizenship*." Papers were read and discussed on the new Indian constitution, Land Tenure, the role of the village, basic education

and community health. The afternoons the conference subdivided according to professions and occupations, to give further thought to the issues raised on the basis of professional experience.

Italy

Like certain American Churches (see "Laymen's Work" Nos. 3 and 4), the Methodist Churches in Italy have instituted a "*Laymen's Sunday*," which was celebrated this year on June 21. Nearly all pulpits were taken over by laymen whilst the pastor sat in the pews with the rest of the congregation. This institution is intended as a token that in the Church every believer is called to be a witness to the Gospel.

Saar

A large delegation of Church members took part in the Deutscher Evangelischer Kirchentag held at Stuttgart last year. It is hoped that a similar number of laymen and laywomen may go this year to this big church rally. Meanwhile a special *training centre for laymen* is in process of construction in the Saar, at Wiesbach, which, beginning with this winter should be a permanent meeting-ground for all kinds of people.

Sweden

On July 18, there will take place the première of a new play, "*The Holy Town*," written by Olof Hartman, the Director of the Sigtuna Stiftelsen, Sweden, and performed in the open-air theatre of the Sigtuna Institute by a group in which professional actors and extras from the town work together. The plot is based on the history of the foundation in the eleventh century of the old Swedish capital, Sigtuna, which at that time was meant to be a Christian fortress against pagan tribes. The author writes that he has chosen this as a background for the topical question of the relation of Christianity and society.

Switzerland

Under the auspices of the Evangelische Missionsgesellschaft in Basle, a second course of lay workers at home and in the mission field is to be held from September 12 to October 10. (See "Laymen's Work" No. 4, Items and Calendar.) It is the aim of these courses to train laymen and laywomen to serve intelligently as witnesses of Jesus Christ in the present-day world without leaving their ordinary jobs and occupations. The syllabus of the course includes lectures and discussions on "Man and Society Today," "The Bible," "The Church and the World," and "Evangelism and Missions."

* * *

In 1952 the Eglise Nationale Protestante de Genève (National Protestant Church of the Canton of Geneva) appointed a *Commission on Laymen's Work* (Commission d'Etude sur la formation et le rôle des laïcs), which has now presented a report to the Consistoire. The report took as its starting-point the fact that all over Christendom the problem of the training and the rôle of the laity in Church work is now recognised as being paramount importance. Speaking of the present situation of the rank-and-file members of the Church, the report says that three sorts of laymen must be distinguished : (1) the pious, often pietist layman who belongs so much to the Church or the spiritual side that he seems no longer to live in the actual world ; (2) the secularized layman who belongs so much to the world that he no longer takes a significant share in the life of the Church ; (3) the "committed" layman (le laïc engagé) who belongs to the two worlds, the present world and the world to come, at the same time representing in the world which is passing away the values

of the Kingdom of God. Two things must be done : real Bible Study enabling the ordinary members of the Church to see the relevance of the biblical message for today, which will immediately lead to the second thing, the formation of study groups, where people of similar background or sharing the same occupation pray and study together in order to find solutions for their everyday problems. These groups are intended as living cells which together form a living parish. They are to be convened and chaired by laymen and laywomen. The most urgent problem which the Church has to face now is how to find and to train the leaders of these small groups. Certain suggestions are made in this memorandum.

United States of America

Kirkridge is a Christian group under a discipline, a retreat and study centre in the Pennsylvania Appalachians. It lays quiet emphasis on "Christian revolution" by deepened devotion and prayer cells, new evangelism and awakened social concern and action. Work retreats are held all through the year, ranging in length from a "quiet day" to ten days. It has grown as a fellowship steadily since 1942, the resident community being Joseph and Edith Platt and Clarence and Ruth Carr. Publications are the "Kirkridge Contour," a printed monthly folder and occasional booklets such as "Retreats." Everybody is welcome who is hungry for a deeper life of prayer and service.

* * *

Churchmen's week this year will be October 11 to 18, October 18 being "Laymen's Sunday" (see "Laymen's Work," Nos. 3 and 4). The whole week will be held in connection with the main theme "Christ Calls Men." At Midweek large rallies of United Churchmen will be held all over the country, where addresses will be given on "Christ Calls Men to Mission and Unity."

* * *

As in former years, a *seminar on pastoral counselling* was held at Chicago in March 1953. The leaders were Dr. Charlotte Babcock and Dr. Henry von Witzleben, both eminent psychiatrists. Four case-studies were presented, analysed and considered by the group. This is one of the many examples where laymen are teachers in the church, whilst theologians and ministers are anxious to learn.

* * *

The seventh meeting of the *International Congregational Council* was held in St. Andrew, Scotland, in June. The Laymen's Fellowship of Congregational Christian Churches in America succeeded in bringing over a large number of lay delegates to this meeting.

* * *

Under the heading "*How to Kill a Brotherhood, in Twelve Easy Steps,*" The Brotherhood Bulletin, published bimonthly by a special commission on laymen's work, known as the Brotherhood Commission, of the Southern Baptist Convention gives the following advice which we recommend heartily to everyone who may be in charge of organising laymen's work (reproduced from The Brotherhood Bulletin, Vol. 8, No. 3) :

1. Announce your meeting—mention no programme. Men are good guessers and like to meet for the sake of meeting.
2. Don't start on time. Busy men like to wait for others.
3. Give the last arrival an ovation, now you can really begin.
4. Debate or argue about your projects, activities or business.
5. Encourage all committee chairmen to dump their assignments into your lap. It gives you that much more to talk about.

6. Avoid study materials. Men are too tired to think at night. Anyway, it's easier to have a speaker. Only one man has to be really awake.
7. If you do have a speaker, stall him off as long as possible. His speech (or he) will strike fire better if unleashed late.
8. Keep neutral about religion. It offends no one. If you must sing, sing a lullaby—it's so soothing.
9. If you have a visitor, don't bother him. He'll absorb more if undisturbed.
10. Don't adjourn on time. Everybody enjoys putting in "overtime."
11. Promise them nothing next time. If they expect nothing, no one will go home disappointed.
12. Don't gear your men to the Church. A free-wheeling organisation should coast—not pull.

CALENDAR 1953

INTERNATIONAL

International Institute. (Y.M.C.A.) Castle Mainau, Lake of Constance. *May* 2-10 Psychology for Officials in Public Service. 27.5-1.6 Retreat for Booksellers. *September* 3-11 Marriage and Family—Course in Sex Education; 14-29 Course for Young Workers in Industry. *October* 2-15 Course in Sociology.

BRITAIN

Christian Frontier Council. *September* 11-13 Broadstairs, Kent. Annual Weekend Conference. Theme, "British Responsibilities for Race Relations in Africa."

GERMANY

Deutscher Evangelischer Kirchentag. (German Evangelical Church Rally) *August* 12-16 Hamburg. (For details see Items, page 44) Groups: Church, Family, Politics, Work, Village, Settlement, City.

Evangelical Academies.

Bad Boll. *May* 4-8 Members of Factory Boards; 9-12 Shop Assistants; 13-17 Economists; 23-25 Students from the State Architectural College; 26-28 Students of the School of Engineering; 29-31 Physicians. *June* 15-18 Workers; 22-24 Study Conference on Problems of Social Insurance; 26-28 Art Students. 6.7-9.8 Holidays for Workers of the Evangelical Action Committee on Problems of Workers. *August* 24-30 Theological Week for Laymen and Laywomen.

Hesse-Nassau. Schloss Assenheim. *May* 15-17 Craftsmen; 27-28 Sports and the Church. *June* 3-7 Frankfurt. "Civilisation on Show"—Problems of Television; 6-7 Modern Social Training in an Evangelical View; 8-12 Women factory and clerical workers; 13-14 The Function of Art in the Life of Society; 20-21 "Justification and Law," for lawyers and civil servants; 26-28 Nurses. *July* 3-5 Agricultural teachers; 11-12 Weekend conference for scientists; 13-16 Engineers and technicians.

Hofgeismar. *June* 19-21 Shop Assistants; 27-29 Foresting workers and those owning woods. *July* 25-31 "The Law and the Gospel," for those giving religious instruction in schools. *September* 10-12 Sacred Art; 16-19 Crisis in the Nursing Profession; 21-23 Farming and Technical Progress; 25-27 Social Workers. *October* 10-11 Religious films; 17-18 "Competition and Betting," for sportsmen and sportswomen, and spectators. *November* 14-15 "Beyond Capitalism and Socialism," for Economists. *December* 4-6 Post-war marriages; 17-20 The claim of Christian faith; 30.12-2.1 Retreat for the younger generation.

Loccum. April 13-17 University Chaplains. 28.5-4.6 Young booksellers. June 12-15 Press meeting; 20-21 Discussion on the task of students' organisations (Fraternities). 22.6-2.7 Young workmen. July 10-15 Problems of Social Work; 22-26 Teachers and Pupils; 27-31 Educationists, "Our young people at home, at school and in public life." August 3-7 Policemen, Customs Officers and Frontier Guards. September 3-7 Discussion with School Inspectors. October 2-6 Young economists; 15-26 Young Workers. 30.10-3.11 Civilisation and Economics. November 19-30 Young Workers. December 11-15 Men and Women in Agriculture.

Rhine Province and Westphalia. April 18-19 Group on "Medicine and Pastoral Care"; 24-26 Agricultural Councils. May 8-10 Agriculturists; 13-14 Church and German Trade Union Associations (D.G.B.); 30-31 Registrar and Registry Clerks. June 11-13 Iron Ore Mining; 19-20 Hospital Staff; 22-23 German Trade Union Association and Artisans; 29-30 Church and Social Welfare.

Tutzing. April 18-19 Weekend for Industrialists; 24-26 Fashion. May 8-10 Workers. June 5-7 Industrialists; 12-14 Political Discussion; 19-21 Man under Planning Systems. July 3-5 Students before the University; 17-19 Religions and Christian Faith. August 28-30 What is Fate? September 4-6 The Secret of Nature; 11-13 Social Workers and Nurses.

NETHERLANDS

Woodbrookers' Community. Bentveld. April 18-19 The Young Generation and the Socialist Movement. May 30-31 Women working outside the home—married or unmarried. June 22-27 Vacation Week for Housewives. Vacation Weeks: July 4-10 The Conception of Man Today; 11-17 The Art of Life; 22-25 Man and Socialism; 25-31 The International Situation of Socialism and its Influence on Holland. August 1-7 The Situation of Socialism in a World Perspective; 8-15 The Bible and European Culture; 15-21 Religious Humanism and Christian Faith.

UNITED STATES

Kirkridge. Retreat Programme. June 5-7 for Laymen; 24-26 The Church and War. July 20-22 Ordered Christian Living. November 6-8 for Laymen.

United Church Men and Laymen's Missionary Movement. October 11-18 Theme, "Christ Calls Men." October 11 Men and Missions Day. Midweek Observance: United Church Men's Rallies. October 18 Laymen's Sunday.

NOTES ON CONTRIBUTORS

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